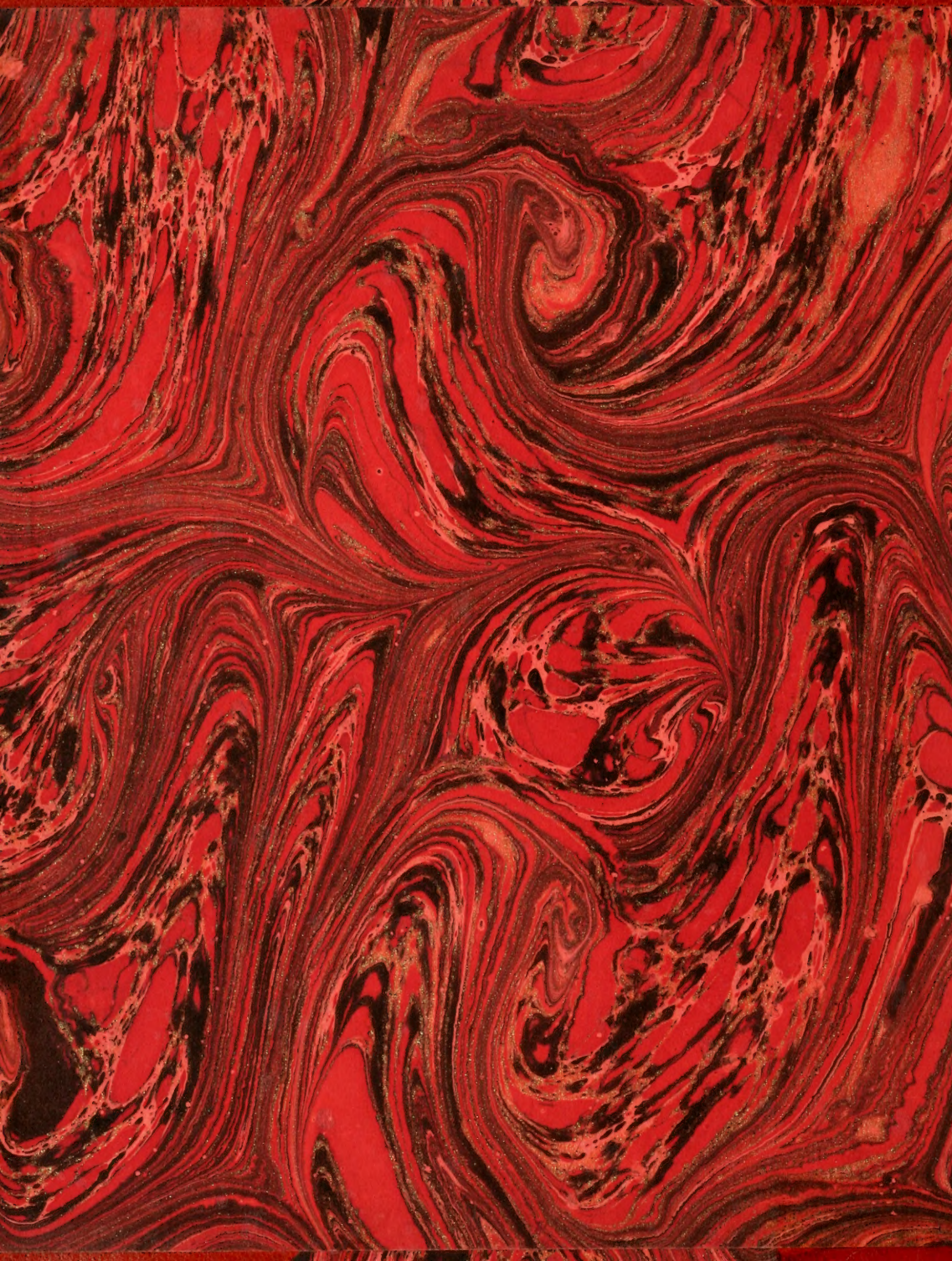

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A

TREATISE

of the

ANIMAL STONE

By Samuel Norton.

Copied from a MS. written in the year

1577.

The following short Treatise was copied from a manuscript dedicated to Queen Elizabeth, entitled the Key of Alchemy. The Author, Samuel Norton. It appears from his Preamble that his great grand father was Thomas Norton, the author of The Ordinal, and that he was a member of the Privy Chamber and several times ambassador for King Edward IV." circumstances which seem to have been unknown to Ashmole, who published The Ordinal in his Theatrum Chemicum. Ashmole was of opinion that Thomas's Master was Ripley, but according to the Grand Son it was not Ripley but another who instructed him. He says in the preamble alluded to, that in the time

of Edward IV there were seven men
in England that had the Art, viz
"Dalton Monk of Tewkesbury was
"one; my great grandfather's Master
"another; the third our noble George
"Ripley; the fourth Marram bishop
"of York to whom Ripley wrote his
"Medulla." The rest were Laymen
"One of them a stranger borne in Do-
"rain; the other nigh the midst of
"England; the third of them was my
"great grandfather himself."

Of the Animal Stone.

I shall here shew forth the manner of the Animal Stone, part as I have seen, part as I have found written: and although it might seem a thing incredible, unto them which have fallen hitherto into small consideration of the worth of Nature, and unto myself also, at the first, very difficult, when I weighed it according to common sense, or after the first common face; for who or what is he that seeking to that seeking to perfect or amend the metallical fulness of metals, thereby to convert them into perfect bodies, would ever imagine to deal with blood, whose substance is of a far other complexion, and, in shew, contrary to metallical

or mineral kind? Wherefore I answer, that, as at the first it seemeth a matter very unripe and unfit, so if it be throughly laid down & wisely pondered, after the sound ground and principles of our philosophy, it will shew itself otherwise; for like as the diamond new taken from the mine, is to the ignorant of little value and estemation, and being polished is greatly esteemed of the lapidaries, so the animal stone, proceeding from the blood of Man, afore it be polished, that is, afore the cause be laid open and known for the secret working thereof, may appear at the first shew, to be a thing dark and obscure, by view of dissemblable likeness, in kind of metallical substance. And because I will, as in shortly as I can come to the matter

of the matter, I here demand these questions, which being thoroughly & diligently searched out, will not only give great delight, but also yeild perfect proof thereof. To come therefore to the demand I ask two questions: whereon metals consist? and what is the first matter of metals? which, being answered truly, the truth shall appear.

To the first I say, that whatsoever doth consist of even and equal substance, may be made and brought, by course of Nature to the self same matters. When bloo therefore with metals, having the community of substance, may be brought to the self-same matter wherein the community

of their substance lieth, namely, salt, sulphur and Mercury, seeing it falleth out so in metals, that without it there can be neither in his proper mine increase & growth, nor above earth either suffer the benefit of help by art, except it be brought and divided into his salt, sulphur, and Mercury.

Wherefore if the generation and alteration of metals be in salt, sulphur and Mercury, then must salt, sulphur and Mercury serve for generation of metals. And seeing, therefore, that in blood there is salt, sulphur and mercury, no doubt but the salt, sulphur, and Mercury being perfect, may serve, supply and fulfill the

duty and part of salt, sulphur & mercury. So to the first question I conclude that blood may serve for matter of the Stone, if it be brought to the perfection of Nature required in that behalf.

For the second demand I ask, Whether ought else is to be required in this Art, for transmutation, save only pure water & pure earth? Wherefore saith Raimond, our Gold and our Silver are but our two mines &c, that is, our pure water and our pure earth: wherefore seeing that pure water and pure earth are the materials of the metallical kind, to the second I determine, that the pure water and the pure

earth, which is and are found in blood, may serue for material of the stone; for so writeth Ripley in his Concordance upon the words of Hermes, and Aristotle, which writeth thus: Although many haue imagined that this worke may be done of haires and blood &c. which haue imagined falsly, and true, perhaps, if the elements should therefrom be separated; for of haire and blood, in as much as it is haire and in as much as it is blood may it be made, but yet of elements. So that if elements be separated it appeareth in this that it may serue for the Stone. Indeed of any good to be done with his mercury, if it be separated, I think but little; but if blood may

be brought into sulphur of Nature, then no question that sulphur is as good an earth as may be possible; and therefore writeth Guido, of the earth there is no more matter nor care to be had, so it be fixed: neither can I deny but that the elements extracted from mans blood are very medicinal and comfortable for nature; for so writeth Raimond in his book of Quintessences, and Rupescissa in his Cannons, and Arnold in the book he wrote to James of Toledo, intreating of the blood of Man, concerning the creation of Sulphur to be had out of Mans blood. The manner is plain and easy to be found out by Ripley, both in the Twelve Gates

and also in the Medulla in the Treatise of the Animal Stone, where, as touching the matter, he noteth it to be in man, and termeth him Microcosmos – the little world; and, shewing the choice of the matter, he willeth it to be had out of a man of Mars, that is out of a choleric complexion; & for the state of mans blood had from a healthy and sound man; for the regard of the time and season of the year in March; for the proof of the work in this sort.

"Take (saith he) the blood of a sound vein, and emptying or taking the superfluous waterishness

therefrom, put it in a gripes egg sealed, to putrify, in the fire of the first degree, where let it stand a long season, until it become black. That done take it out [that is take the glass out of the baln. mar.] and set it in ashes, where, drying up, it will bubble, in which bubbles there will shew and appear colours innumerable, untill it become white. Then in a strong fire for thirty days, make him Red, if for the Red work, and then it is Sulphur of Nature, and that exceeding all other things or Sulphurs." And thereupon breaking out into a great wondering he saith: "O marvel more marvelous than any marvels, for it hath the nature of perfect sulphur"

Which, to make Elixer imbibe with the red mercury vegetable, till it be fixed and flowing, and give him his ferment of ☉ in the fourth proportion, and fix them under fire; which may be multiplied as the vegetable or mineral, and is then the great elixer. For this manner of working until the White Sulphur bear, bear, what Ripley saith:

Take this one thing, this hidden stone, him putrify
Wash him in his own broth, till white he become
That done, see thou ferment him wittily
Of all the work loe here is all and sum.

On this way, therefore, it appeareth that the stone may be made of man's blood; which, for that it cometh of man, is said to be animal.

Thus far have I proved this work, that I have seen it black. Further I am not yet able to say, for that this quarter of a year I have not seen it. With this manner of working I end the animal stone as touching the blood of man.

From St. John's in Cantabrige, the 20th of July 1577.

FUNDAMENTAL DOCTRINE

Concerning

THE FIRST ROOT

of the

PHILOSOPHER'S STONE.

From an Ancient Manuscript
Found at Dantzick in the year 1588,
but written

BY FRIER VINCENTIUS KOFFSKY

in the year

1488.

MEMORANDUM.

In the year of Our Lord and Saviour Jesus Christ 1588, the 14th day of August, this treatise was found at Dantzich, in a Convent of the Black Nonks, in a wall of a cross gallery. It was discovered by the Reverend Dr. Paul, at that time Prior of the said Convent. The MSc. was written in Gold Letters, and the first matter, of which it treats, was emblematically represented in a beautiful cast figure found along with it. From the writings it appeared that it had been deposited there on the third

day of May in the year 1488 by the
author Vincentius Koffsky, a native
of Posen in Poland: and who was
a brother belonging to the same
order of Monks.

☞ The parts introduced in some
few places between crotchets [thus] are
explanatory remarks made by Dr. B.
as he translated the work from the
German.

Of the First Root and first Matter of the Stone of Philosophers.

In the name of
The Holy Trinity. Amen!
for the good of all erring, young, beginning lovers of this Divine, heavenly art of Alchemy, who earnestly wish to learn it.
I Vincentius
wish them success and the blessing of the
Lord God.
Amen!

That we may begin our discourse concerning the old, only, true, con-

consideration and search First Matter,
you must know that the Almighty
God has implanted therein high,
abundant, mighty, unsearchable,
secret and great mysteries. In its
own nature it surpasses all creatures
between heaven and earth. This
our first matter is the genuine
key to all vegetables, animals &
minerals – when perfected; and has
been called by our ancestors Mo-
rienes, Aristotle, Raymund Lully
and many others by the name
of Lapis Philosophorum.

If you rightly comprehend me
you will find revealed in this my
Treatise, our genuine and only
matter, as true as God is true, and
as I hope to be saved. Therefore

be diligent, and ponder well my words. Out of great compassion and from a Christian motive I leave this behind me.

Know therefore that our matter is but one in Essence; which essence was before the creation of heaven & earth invisible and inconceivable: hidden in a mean substance. Its look is but mean; but its inward secret nature, which operates all things, increases like a large mountain, and all colours and species proceed therefrom; for it contains the power, property and complexion of vegetables, minerals, metals and animals.

By our putrefaction the matter assumes another shape, and its

inward nature is exalted and manifested: therefore it is friendly towards all natures — receives them willingly and unites with them; for all things proceed from this one essence.

It is called a Stone and no-Stone. It is also called Lac Virginis and the Green Lion. It exists in two, in three and in four. [In 2- the Red and White: in 3- ☿, ☽, ☉ or ☿: in 4- △,▽,△,▽.] It is inclosed in a Sphere — it is surrounded with a wall of christal. [the globe glass wherein the subject is digested.]

It is pleasant, powerful and full of virtue: it is dispersed over the whole world, in all countries, with all men, in dwellings above and

under the earth — It excells pretious stones. Ecclesiastics and laymen, men of high and low rank, small and great partake of it. It is found with Christians and heathens: it is both beloved and despised, & is and has been every where. It is a warior and conqueror. It is the true ♄ on account of its anger,
☿ on account of its swiftness,
♂ on account of its valour,
♀ on account of its hilarity,
♃ on account of its humility
☽ on account of its justice, and
☉ on account of its beauty and fixity. It is a good conductor and seducter; a rich, mild and humane Physitian in its nature. It is to be found as you like it, good or bad.

All these and much more are contained therein. It opens & shuts and penetrates all things. It consists in three and rejoices in the fourth which reunites the three into one. [▽ ⊽ ♎, or ☿, ⊖, ♁, rejoice in the △ which reunites them into one ⊗ Essence.]

It is the same whereof the Philosophers have written so many things and to which they have given so many names: it is the true medicine of the wise men, our Stone, our white and red Tincture. It is a King of riches and virtue, has many friends — and many enemies who seek its life. It is every where preserved with great care. It is inclosed and preserved by vege-

tables, minerals, metals and animals that it may not be hurt.

It kills and destroys its own children and nearest relations, devours and swallows them up, & brings them again to life. It is visible and invisible, palpable and impalpable, firey and watry, cold and hot: it exalts and humbles: it proceeds from a pure fountain. It is a small matter but grows with beautiful colours, like unto a flower.

It is divided in three and is reunited into one Stone, Thing or Matter. The first three matters are therein ☿, ☥, ☉ or ☤. It is metaphorically compared to the Holy Trinity, three in manifestation but only one in

It looks as if he had made use of the — white as well as the red.

Essence, wherein the heavenly and terrestrial creature of God may be seen. [Man.]

Our ancestors by means of this only matter found out the Art of Alchemy. What is hidden in this our matter no pen can describe — it is worthy to be honoured by high and low, and particularly by the Philosophers and those who have obtained the knowledge of Nature.

Our matter is despised, devoured, and trampled on: when it putrifies it emits a very bad smell, and, on that account is compared to a carrion, and ravens, so that it is to be wondered at that out of such a horrid matter so pleasant and beautiful a production can be

obtained by our Philosophical art, as I have seen it, truly, during my labours, and as you will hear more of hereafter.

I exhort you as a pious christian to prepare your heart and make use of your understanding. If you understand my meaning you will be rewarded for your long searching.

Learn to understand Nature [the operations of the Universal —r—] and what that only matter is, which was before the creation of the world [the —r— of the Universe.] Read Genesis the first Chapter and also the Apocalipse of St. John [Read also Ezek. Daniel, the Book of wisdom of Solomon, and the Metamorphosis of Ovid,] and your

we see there that God created the heavens and the earth by his Word, which was the ~~agent~~ spirit or emanation of God; and that god created all living creatures out of this only matter. [Out of and through the universal — capable of assuming a body.]

The first ancient matter is called Chaos [ΔΑΔΨ or thus ✡] or the intermediate Waters, whereupon the Spirit of God moved.

Now God Almighty has separated this matter, and has fixed the firmament, called heaven, and has encompassed it with the superior waters: if there were no waters and cold above, the inferior elements below would be burnt up. All this has been so beautifully arran-

ged with an infinite number of Stars, and the Earth has been separated out of it, but comparable thereto as night is with day, or darkness with light; the superior having been formed of lighter and more brilliant by the Almighty power. Nevertheless God has created out of the earth a number of creatures, surpassing one another in beauty, power and ability; and has covered the earth with vegetation. The inferior is fertilised and multiplied, through warmth and humidity, by the Superiors — such as the Sun, Moon and Stars; and each nature contains the four elements. The earth contains the seeds of all its creatures, yet are always higher than the other.

Without this faculty things could not proceed thereof.

Now as God has, by his Word, which is the spirit of God, from whence proceeds life, colour, flesh and blood, given life to all creatures; so it is highly admirable that from one simple matter [☊ mundi corporified with all things] such stupendous creatures could proceed, endowed with two qualities — visible and invisible — form and matter — life and death — volatile and fixed: also three, viz. anima, spiritus, corpus, or 🜍, ☿, ⊖; and four △ 🜁 ▽ 🜃. All this is contained in every matter.

After God had created all things, he chose a particular matter and laid therein the superior & inferior

the spiritual and material. The good and the possibility of evil. [The possibility of evil, and the evil itself, or disobedience of Gods commands, originate in the freedom of will, or choice of the perfect spirits and first man – consequently the author saints at the creation of man on the sixth day.] Therein is likewise the red colour, and our only matter out of which the Stone and Medicine of the Philosophers is made; which God ordained in Paradise, was driven out of it, and remains until the end of the world.

There is no other matter where of the Stone and Mercury of the Philosophers can be made, seeke where you will; which matter you can get for nothing, without cost: but its

inward nature [= universalis] is unknown to you; and there is no other subject which proceeds from so high an origin, and which has been chosen by God himself; and yet our matter does not, in its outward appearance, look as if it possessed such hidden powers.

The Stone or our matter is compared to the body of the Virgin Mary: mankind cannot be without it, because God has laid in this matter the exalted and pure nature [= mundi] as well as the tincture of minerals and metals to procure them exaltation. This pure nature assimilates to all natures and receives their character and virtue, either high or low.

In every subject there is an ☿ or ☉, that is a body — a ☿ or ☽, and ☥ or animal, but that every subject should produce such an effect as our matter can never do, but by the assistance of our philosophical ☿ you may do every thing both in medicine and Alchemy, as you will truly find when you come to know the right subject and how to proceed therewith, which experience will shew you.

Tell me, out of what substance was the first man Adam created? Was it not out of red earth? — This is called Jah, ΔΑ∇∇ [The Author mistakes his word: ⊓⊓ in the hebrew language means Jehovah] you are endowed with wonderful properties. If you did but know yourself and your own powers and would make use of your understanding and senses,

V

you would know that God has placed man above his other creatures, and given him his station between heaven and earth: the earth is subject unto him, and he has been given the power to rule over the earth and to make use thereof according to his will — Say you are ordained to become an heir of everlasting life.

You have now understood that man is created out of one only matter. I will now explain three things to you. First that you are a body ♁ or ⊖ — Secondly you are a Spirit or ☿ — Thirdly you have life, that is ♃. and the life is in the blood. The spirit and soul or life leave you, because they are volatil; but the body or ♁ is dissolved and reduced to earth and dust.

From the first man Adam, whom the Lord God created out of red ♁ into which he infused the spirit of life, — from him consisting of spirit, soul and body, God made also the woman, consisting of flesh and blood similar to Adam, receiving the inward nature of man, wherefore she conceived and bore children similar to them both. It is admirable that from so simple a cause such an immensly numerous posterity could proceed, and increase and multiply to such an enormous number.

Poor mortal! what do you think of yourself? you walk in darkness, you neglect divine nature placed before your eyes, which you see and may obtain, and do not follow the primitive ancient way! Know yourself!

Are you not a being created after the image of God? Every thing is planted within yourself! When you depart this life your body must be decompposed and destroyed, but your spirit and life, seperated from your body, go to an ordained place, there to be purified by the heavenly essence and to be preserved for the day of judgement of the Lord!

I will give you an example whereby you may learn much! read diligently and understand it rightly! you may find the whole Philosophical knowledge in the scriptures of the old and New Testament!

You have heard how heaven and earth and the first man were created: understand me rightly and it will be of service to you.

Observe too how God appointed his only son Jesus Christ to be conceived in the body of the blessed virgin Mary, by the operation of his Holy Spirit, and to assume the nature of man; how he was born, endured suffering and was crucified, how he sacrificed his innocent body and shed his innocent blood, which is ☿ and ♁, an heavenly tincture, and suffered much pain: how he rose from the grave on the third day, surrounded with life and fixity, whereby he obtained victory over satan death and hell, and ascended into heaven to his Father in his kingdom! All this was done to take away our transgressions, and was ordained to be so.

Apply these things to our matter, but that was a heavenly and spiritual

work – ours is material and temporal. Our ☿ and ☥ is likewise water & blood, spirit and soul: but our stone must first be born from a pure matter – ☌ ☉ wherein it obtains a fixed nature, wherein it is exalted into an higher state by philosophical sufferings and death – such as solution, digestion, putrefaction, distillation, sublimation, fixation and coagulation, in our philosophical vaporous △. It then divests itself of its black suit, which is moistened with its own tears, in the shape of a black Eagle, Raven and Dragon sprinkled with blood, bathed by △. That is, when he is dying he opens his throat, and then the White wild pidgeons [☽ alba] which is the true Sophical ☿, or the

Glauben Aquilæ, the moving, hidden invisible nature, now rendered visible, the beautiful queen in lunar raiment, flies out from him! — This garment is spiritual and conceals a red robe of her Royal Spouse. [☿ rubra]

As soon as it is bathed white ☽, and the black garment laid aside, the Queen puts a red robe upon the King, and places a golden crown on his head, which is the true Philosophical ☥, soul and spirit, wherewith the king is resuscitated, and through which he rises to life.

Through such a copulation, marriage and enclosure both are united into one body, which is exalted and penetrates all things. Consequently Anima, spirit and body remain

united, and in their flesh and blood you may rejoice; because this is the one who conquered his enemies by sufferings and has obtained the fiery sword and tincture which can give health and life to deadly impure animals, vegetables and minerals, ameliorate, exalt and fix them, and bring them to perfection.

When this glorious, blessed Tincture is prepared it preserves man against diseases, and penetrates all his members pleasantly and suddenly: it purifies warms and comforts, expells every impurity, strengthens nature and the whole man, which is a great secret.

You must know the difference between creatures, how one expells ano-

rather in beauty, strength, power, smell, virtue – that you may not misapply the power of this our Philosophical stone.

This our Old and Only matter surpasses all things in its operation, when brought to perfection, and therefore is esteemed as the highest thing here on earth; and as the most precious by those that know it – but by the ignorant it is despised and rejected, and remains hidden from them.

FINIS.

GLORIA MUNDI,

Authore anonymo.

Collected from the most antient Philoso-
phers Isindrius, Anaxagoras, Aristeus,
Pythagoras, Parmenides, Lucas,
Ethel; Philethus, Sixion, Mun-
dinus, Dardanius, Baelus,
Neophides, Aristoteles,
Basan, Agodias, Sirelus, Mosinus
Plato, Orphilus, &c &c.
Hamburgh. 1692.

Translated from the German.

1802.

GLORIA MUNDI.

Admonition.

First of all learn to consider the kind intentions of the Lord God towards poor man. Know that all blessings flow from him and are perfect. Be careful therefore not to abuse his great gifts to the perdition of the immortal soul. In all thy undertakings love God thy heavenly father & love thy saviour. Thus wilt thou obtain success and live to see the beginning, middle and happy end of thy operations with joy. Throw thy cares on God, confide in his promises & the Lord will bless thee, prosper thy works and preserve it from destruction! By this true and divine art thou canst comfort thyself &

-viate every distress. Thou canst relieve the distressed: thou canst contemplate the doctrine of a joyful resurrection after death, which is represented in an emblematical but lively manner in this our work, shewing after this life another of everlasting glory and habitude where no farther correction can possibly take place.

The Subject.

You ought to know what it is wherein you are to work. But even should you obtain a knowledge of the true and right thing and remain ignorant of its preparation your knowledge will be of no use.

That thing is not to be found upon the earth, nor in the world,

yet it can be obtained. It is in no metal nor in terrestrial — not in river or sea, for gold is already as perfect as it is to be & cannot be made better than it has been created by God.

Gold cannot be prepared so as to transmute, because the tinging power must be given to it; for which reason our Art does not begin with gold or with silver, nor does it proceed from them. It is a different thing: it is in no metal. If it were in metals it ought to be in gold or in silver. It is not in mercury, sulphur, herbs, salts nor any such things. Its equal is not to be found upon the earth: it is a Stone and yet no Stone, nor has it the nature of a Stone, and yet it

is a stone. It is a fire, and yet has no appearance of fire: it is air and yet has no appearance of air: it is water and yet is not water: it is earth, yet has no appearance of earth, and still it is earth, and is a thing which is separated.

Concerning the Process.

Whoever knows its solution and understands how to extract its salt, and its perfect coagulation, that man knows the mystery of the Philosophers. When the salt becomes white and appears fat, then is it singing. There are three things in our art:

1 That the whole subject be changed into a salt: 2 that three principles be made subtil and

spiritual: 3 a repetition of the solution of the whole thing.

If you know these things, you may work, if not, forbear; for our art is perfected out of but one thing. It is written secretly, although it is named openly and known to all men! The learned do not think of this thing, although they see it every day.

It is a stone and becomes water through a vaporous heat, and yet it is no stone. When we obtain it first it is a water [or rather as V.] fluid and thin; but there is no water like it - it has only one fountain upon earth [the 10th hole of Ali Puli] situated in a most secret place. Its water flows over the whole earth [wherever there is

the breath of life I and is known to every one: yet few know its foundation or by what road to arrive at this fountain, being ignorant of the origin of this water. Without the knowledge of this glorious fountain no one will ever attain our Art. — Well may the Philosophers exclaim O thou sour water! for it is hard & sour to be found; but to him that knows it it is easy, without expense, care or trouble. This water is also sour and bitter from its own nature, so that no man can drink it, on which account it is but little used; for which reason the Philosophers may well say O thou despised water! — so despised that no man can easily attain the Art, nor find out its virtues. The four

elements being equally contained therein it is dissolved in a natural manner by Nature. It contains Nature and is reunited by Nature: this cannot be done with any subject upon earth, but this alone, created by God.

The Stone is of a watery form, and out of that water is made a Stone. That Stone again becomes a water, and then it becomes a Medicine.

When you have proceeded thus far and have obtained the Red know that you have then a treasure, which the whole world could not purchase; for it surpasses every medicine, healing all animal bodies of their diseases, if the quantity of a poppy seed be taken in wine.

If you wish to prepare a tincture

for Silver, take of the White Medicine five drachms and project it on 500 drachms of fine Silver in fusion and the whole will become a metallic tincture. Of this tincture project 1 drachm upon 500 of copper, lead or mercury in fusion and it will become fine silver.

But of the Red Universal Sulphur you must project 1 part upon 1000 parts of gold and the whole will become a metallic medicine, whereof 1 part will transmute 1000 parts of copper or any other metal in fusion into fine gold.

You need not buy much gold or silver for this as you may ferment with a single drachm and so multiply and tinge further & further.

911

Again.

You must know that no more than two principles belong to this our Art. The one is a body, the other a Spirit: the one is fixt, the other volatile. These principles must be transformed: the fixt must be made volatile and the volatile must be made fixt; i.e. the body becomes a water and the water becomes a body; which again becomes a water of its own self, by solution. These two principles must be united, the dry with the moist, so that they can never be separated any more. As these principles must be united they must proceed from one thing; for nothing will receive centrally what is not of its own nature, and so it is in our Art.

There is a thing formed by Nature,

and not by the hands of men. That thing divides itself into two parts. The spiritual water, which must be abstracted is called the Eagle: when this is done the body remains dead & destroyed. If you would bring this body again to life its spirit must be restored to it, yet gradually; for the body can thus devour or swallow all the eagles, one by one [by cohobation] and when the body comes to life again it parts with all its impurity and receives a new body. Then the body and spirit die, no more but become permanent, as our soul when reunited to our regenerated body at the day of resurrection.

You are to know that this is a salt. Though in the beginning it

does not look like a salt, nevertheless it is a salt, blackw [i.e. dark coloured] and slimmig, for during the operation it becomes like clotted blood, and this is a good & precious salt which of itself becomes immune and pure again. It dissolves and congeals itself; that is: it opens and shuts itself while it coagulates and finishes the Art; and while it dissolves itself it opens the Art. No other salt can do this but the salt of the Philosophers. This solution can be done in a convenient moist warm place, by which the Philosophers mean a B. M. in which its own humidity may liquify - that is the place must be warm in order to distil [or dry up] the water from it, but not warmer

than the heat of horse dung.

Our salt is a precious salt, and is in all things: therefore the Philosophers have called it Luna; because all men want it. If you wish to become rich prepare this salt that it may become sweet, & when the spirits are sailed therein they become ameliorated. There is no salt equal to this one in fixity, which can fix its anima & does not fly from the fire.

The salt is the soul of the earth, because it coagulates all things: it is of the middle earth, of the destroyed earth. This salt is of easy fusion, fixt, ingressive, and can be managed as one likes. It is called Rebis, and is a salt and a body, though a rejected thing.

[being generally thrown away]. It purges the bodies [☉ and ☽] and is the key of the whole art: when it entirs the bodies it binges them perfectly — What can you ask more from God than this salt and its beginning?

Nothing foreign comes to this work. Our matter is found in all things, with every man in the world.

Again.

I will take one thing, wherein are the four elements, by which thing we live, and from which thing we proceeded. Take that one thing only, and put it into a glass body: set an alembic on the body and adapt a receiver, luting the

joinings carefully – as you do in similar matters so do with this. As you find a salt in ☿, which contains also a fixt earth, wherein you may saw as it were in a garden, and which work is called Lapis mineralis and the green lion which devours its own spirit – so the spirit is enlivened and comes over by the alembic, and the dead body remains behind in the bottom of the glass, wherein are yet contained two elements which the fire cannot separate. The more you calcine the ashes in the fire the stronger will be the fixt salt. You may calcine the earth or ☉ until it becomes white, and then the fixt salt is easily separated and unites willingly with its own Spirit,

for every thing loves its equal. The earth longs to be satisfied with its own spirit and is enlivened thereby.

Give to the earth a cold humid element to drink, so that it may cover the earth three or four fingers breadth, and let it stand eight days, that they may unite well, and you must attend to what yet remains to be done.

Sol and Luna must be united as man and wife, otherwise the art cannot be perfected — There is a salt which the whole world cannot purchase — It can be prepared so as to tinge, but the tincture must be given to it [with gold or silver].

The Philosophers say, Saw our sun in our white solidified earth. The subject must become water

and must be rectified three times
in balneo vaporosa: this vapour
is of a fat or oily nature, and is
the nearest matter of our stone:
In this oiliness or fatness lies hid-
den a substance which is a pe-
netrating humidity, and the grea-
test comfort of human life. With
this water you can extract the
central mercury out of the me-
tals. I admonish you to extract
with diligence our mercury out
of our stone, and to do it with
great care.

Take the before mentioned
earth or ☉, rub it to powder and
calcine it: then take its own wa-
ter or spirit and pour it upon
it in a glass, so that it may float
above the matter 3 or 4 fingers

breadth; place it a few hours in a gentle warmth, then filtre the extract and distil the spirit gently over into a receiver, per balneum vaporis. Calcine the faces or ☉ again, and extract again with its own water as you did before. Continue thus till no more salt can be got out of your calcined earth.

All these extractions you must distil gently over a balneum vaporis, and in the bottom of your glass body you will find a beautiful crystalline matter, depurated from its earth. This crystalline matter we call our earth. Put this purified earth in a clean dry glass body and calcine [i.e. dry] it in B. M. until it becomes perfectly dry & white, and of easy-

fusion. and you have a great treasure.

By this method all things on earth can be calcined and purified - every Lapis, Animal, Mineral & Vegetable. Feed the earth before mentioned with its own milk or sweat and what you seek you will find. If you feed the fixt salt with its own mercury of its own body it will become a tincture for imperfect metals, for it dries up its own body and receives another body [viz that of Gold or of silver, by fermentation in the crucible].

Concerning the Matter.

Two waters flow from this fountain: the first flows towards the rising Sun - this is the Spirit: the other flows towards the setting of

the sun — this is the body. Though these two are accounted two waters yet are they but one water, bitter and strong, so that nobody can drink it. Sometimes it is clear like any other water. It is so widely diffused that it flows over the whole world, and it is fit for no other work but ours.

Take that fire, for therein you will find our stone. It is known to every man, young and old, and you may procure it in fields, villages and cities. No one esteems it: the poor possess it as well as the rich; it is often thrown into the sheets by women and servants, and yet, next to the immortal soul of man, it is the most precious thing on earth — If this be

elaborated it becomes so valuable that the whole world could not furnish a price to pay for it.

Of the Process.

Take the water wherein is our stone, in that state in which you find it. Take nothing from it — add nothing to it; for with its own nature you must work it. Put that water into a glass-body and separate the humid from the dry. The body will remain in the glass by itself and the water will go over into the receiver. Reunite the two again, as you know, and you have done your first work.

Know that this water in which our stone is found is equally composed by Nature, like unto the 4

elements; for you will find earth, and oil, and water, during the work; that is body soul and spirit. The oil with the earth is the soul, & the water which you have distilled from it is Spirit.

In the Spirit you will find 2 principal colours, the one white the other red – our Sol and Luna. as the oil, in the beginning of the process, is deemed the fire; that is our Sol, and the water or spirit is the air and our Luna; therefore Sol and Luna are joined. Written anno 1526

And although the Philosophers speak of two waters, it is but one water in which our Stone is to be found – What the Earth wants, the Heaven can abundantly give you.

The Sun is its father, the Moon

its mother: both spiritualised generate the Stone. Sol is the sulphur, Luna the mercury: from these 2 the Lapis is made.

Of the sulphur take 1 part, and of the mercury 4 parts. The sulphur dries up the Spirit. The sulphur is hot and dry, the mercury cold and moist. These two will again become a water, because they were originally water.

We must prepare an earth as the first matter and sow our seed therein and the earth will produce fruit.

The fixt becomes volatile, and the volatile must become fixed. The body becomes a Spirit and the Spirit becomes a body — and then it becomes the medicine, which changes from one colour to another

What you look for in the White colour becomes White, and what you seek in the Red colour will become Red.

We take the first matter, we separate it, rejoin it and wash it with its own water, until it becomes white, and continue the digestion until it becomes Red. This is our earth in which we sow our Sol and our Luna, previously highly purified

There is no solution of the body without the coagulation of the spirit. As soon as the Spirit is changed into Body it is become powerful. While the Spirit is yet volatile it cannot act, but the moment it is fixed it performs every thing. Therefore you must proceed with it as

the Baker does with bread: you must take a little of the Spirit and give it to the Body, in the same manner as the Baker puts his leaven to the dough which leavens the whole substance. So acts our Spirit: we continue to ferment till the whole becomes leaven; and thus the Spirit subtilises and purifies the body until the body becomes spirit, and thus the two principles are changed one into the other and the Spirit at last into the body.

The union of these two principles must be effected in a gentle heat — not hotter than that of the egg under the hen. It may be done in a B. M. The humid must be separated from the dry and afterwards reunited. It will then transmute ☿ into fine ☉ or ☽.

Of the Matter.

When you boil water it vaporates in steam, and being lost in the air it becomes air. Water is coagulated air. The sun's power & heat evaporates the water and returns it afterwards in Rain. Nature follows a similar process in the lesser world, Man. With him there is a constant evaporation by means of the animal heat, while the grosser more condensed fluid excretions flow into the bladder.

In the same manner the matter of our stone is daily generated through a vapour from the sun and influence of the moon, and gets into the fluid air and passes through the Red Sea into the fountain of Nature, whence we must fetch it. When we have it in our possession we

must cut its hand and feet off, and lastly the head; after which we make it Red, what blackness we find about it we throw away, & when we have purified it we re-unite it.

The earth is fixed, the water is volatile. When a Thing is burnt, the volatile principle flies away, the fixt remains and is burnt to ashes. If you pour water upon those ashes you obtain a lye, for the strength of the ashes goes into the water. If you clarify that water and let it vaporate you find the matter remaining which was dissolved in the lye, namely the salt of the matter you had reduced to ashes. That salt may well be called Lapis Philosophorum, for

it looks like our stone, but it is of no use in our Art.

The matter wherein our stone is found, is also a lixivium, but not composed by the hands of men, but by Nature, equally tempered like the four Elements. It contains in itself all that it requires: you need to add nothing to it, nor to take any thing away.

Of the Process.

Take our matter, in which is is our stone. Put it into a glass body, set an alembic upon it and aptly a receiver. Place the body in a B. M. and distil, and the water will go over into the receiver. The salt, which is called the earth remains behind and

becomes dry. Thus you separate the humid from the dry.

Rub the body to powder, put it in a glass and the glass in B. M. and let it stand therein until it is dissolved.

Then give it its own water to drink until it becomes beautifully clear; for this subject dissolves and coagulates itself, and purifies itself: its own distilled water being a spirit which gives life to its own body; for it is its own anima which is given back to the body.

Therefore have I told you before that in this work you find a water and an oil. The oil remains always with the body and looks like burnt blood, and the oil is purified along

with the body by means of the water or mercurial spirit, in a gentle warmth by length of time [See the Process of Anonymous in Ashmoles Theat. Chem.]

Concerning ye matter.

It is a thing that comes to light out of a hidden mine. At the moment of separating from its earth it makes a noise, becomes visible, and, if it touches the ground vanishes from view and can be no more found [i.e. in a state fit for this work. While passing through the air, before it reaches the ground it must be catched and worked upon.]

Fools in place of taking this active water have worked with

flints, sulphurs, salts, metals and various matters, some cheap and others expensive, which is altogether a vain labour. Our matter cannot be bought at a Druggists shop, though it may always be found there. Indeed the shop-men throw it out into the street, so that enough may be had for nothing. In our Saline Fountain our Salt is found

Of the Process.

Some when they should have distilled with a gentle heat have sublimed with a strong fire, such as would be required to distil aqua-fortis; and thus by fire have quite destroyed the operation of Nature

All men are strengthened by fire. I tell you in truth that when you

have once united our fixt sulphur with our sublimed mercury, and fixed them in the fire, if you then throw a little of it on crude mercury it will become & remain perfect.

You must unite the two solutions. Of the Elixer take three parts and of the broken body one: coagulate them, dissolve & coagulate them again; and repeat this until it is become one fixt & fusible substance.

All this is done by the perfection of our mercurial water; for with it is dissolved the body which our water purifies, uniting, dissolving and making White and Red.

The knowledge of our subject was manifested in the name

given to our first Parent "Adam". In it are two things: that which is above is volatile: that which remains below is fixt. In these two all mysteries are hidden.

Hold these things in high estimation, and the great powers and secret virtue which are contained therein keep secret for thyself. Because of their power Man is compared with the whole world and called Minor mundus - the lesser world.

Man is the Mountain of mountains, the tree of trees, the herb of herbs, root of roots, and earth of earths. The powers of all things are contained in man. All this hath God given to man.

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The Work.

Take the body and make it into thin leaves. Put our sea-water upon it. That is the water of life, & therewith putrify the body in a hind horse digest it until its blackness goes away, imbibe it and purify it until it is become White; and lastly until it becomes Red.

Of the Matter.

The Philosophers have written many things of their Gums, which is nothing else but our living permanent water, out of which our Stone is made. Many seek after this Gum, but few find it.

I warn you not to medde with this art before you know the power and virtue of our living water,

its preparation and regimen! Without this permanent water nothing can be done in our art. Its power and virtue is a spiritual blood, which the Philosophers have named the living water. Change that water into a body and into a spirit, and you will find, by the mercy of God, the living Spirit in the blood, Spiritus in corpore.

Of the Process and Time.

Take our Magnesia Alba, and mind that you take it pure & clear. Put it in a B.M. boil it until it becomes black, and continue until it becomes White and Red. Every labour is accomplished in 40 days, one labour after another. It is a known

stone — known to all men.

Procefs.

You are to begin with digesting your matter in a gentle heat, not hotter than the egg is under the hen, that its humidity may not be burnt nor the spirit of our earth is destroyed. The argent vive extracted from the flower of our earth, is the water of our fire, or our vinegar. It is no more than one thing the permanent water, and this is our vinegar.

Matter and beginning of ye worke.

Take the stone, which is found every where, and is called Rebis or Res bina, and grows in two mountains. Take it forth with its own

blood. Its multiplication lies in the skin and flesh, and its food is in the blood; but it dwells in the air. Take as much thereof as you want and put it to the bath.

You see daily the mountains standing before you, which are men and women! Go you to their mines, & thence fetch their earths.

The matter of our stone is compared to mountains, trees, herbs and beasts, is found with all men, is of many colours, contains the four elements and is called the lesser world.

I will point out to you the place where you may find it. The first matter is found aloft between two mountains [radius et ulna]; the second in one mountain [he seems

here to allude to urine]; the third in the streets in excrements; the fourth upon trees in the air.

Concerning the Process.

The Stone must be made from a subject that contains two natures, volatile and fixt in one matter, created by God. Without that matter no man can attain to the Art.

Both principles must be purified before they are reunited. When the fixt is volatilised and the volatile is fixed then it becomes a medicine. These two must be united.

The matter must be separated into earth and water, and the earth is visibly found therein.

In this our Art we must calcine and dissolve if the matter obtains its

colours and perfection. This is the Dragon which devours its own tail; that is, the earth swallows up its own water.

Fire is the soul of every thing. From the body we take the Spirit: from from the water we take the earth.

By our art we accomplish in one month what Nature can hardly do in an hundred years: for after purification we join the Sun and Moon, brother and sister, and they remain united for ever

The Creation.

God created man and gave him wisdom and knowledge. Adam observed the words which God spake unto him "Thou art Earth, and unto earth thou shalt return." He observed how all things proceeded from dry and moist, and must..

again be reduced into dry & moist
and thus he learnt to know the first
matter knowing that all things are
reduced backe again into the first
natural matter He had no occasion
for farther instruction. Such a mat-
ter was the beginning of all corporea
things viz a dry and moist matter
Therefore in dryness and moisture
all things consist.

Adam taught his knowledge
to his son Seth attend well to what
we have here said.

Man has within himself the
powers of all things Therefore man
is called Microcosm or the lesser
world and properly for he resembles
the world in every respect His bones
are compared to the mountains which
are stony, and his flesh is compared

to the earth: The blood vessels answer to the large rivers and the smaller vessels to rivulets which flow into the rivers. The bladder is the sea into which the superfluous waters discharge themselves.

You may take an example from a fountain or spring which is the root or mine whence the flowing rivulet is derived. This example teaches where the matter of our stone is to be found. Secondly, the example teaches the separation & reunion of the principles of the stone; for when our matter has come over, through the alembic into the receiver, this principle has its root in the air. Now if this is to be returned to its power and to its root, it must be put

again to its own earth, and then it will have its head in the earth.

Thus man may well be called the lesser world as he really is a mountain of mountains, whereby we know our Art.

By putrefaction the subtil separates itself from the coarse and the pure from the impure. The pure is our first matter, separated by putrefaction. If you comprehend this you know our Art.

The Art.

Boil the Stone till it is broken, and dissolve it in the water of the moon well prepared.

That is dissolve the Stone until it is become a water. This is done per se.

The body or the matter is called the Moon, as soon as it is became a liquid or water, and the distilled water or spirit is called the Sun, because the animated or vital air is concealed therein.

But the body, [the Moon,] must be dissolved in its own distilled water, that is in the water of the Moon, and this solution must be done in a well tempered natural gentle warmth, and in that manner it warms in itself and becomes a liquid or water.

Having done this you have dissolved the body, and you now have two waters — the distilled Spirit and the dissolved body.

The above two waters are united by gentle digestion. The distilled

spirit is coagulated and becomes a body, and the body, during the solution becomes a spirit. The fixt becomes volatile and the volatile becomes fixt during the solution and coagulation, and the matter is changed into the whitest colour which is followed by complete redness.

By these words Sethi means that the white and Red is warmed and perfected in one and the same water. When the white is perfected it changes itself into the Red, for the Red is hidden in the White, as the White is in the Blackness. This is our whole art, and all this is performed with our Vinegar.

Circulation.

Fire is the Soul or Anima; Air is the Spirit. The Air is of extensive power, because it carries fire and water along with it and gives them to all things, and having parted with fire becomes cold and is condensed into water.

Thus the Air ameliorates all things and carries our first matter to and fro, and ameliorates it ascendendo et descendendo. Thus the air mends all things that grow, communicating to them its own principles, fire and water, and bringing them dew and rain, in which the fire is hidden.

When the distilled water [our sun or the Fire] is put to the body

in the glass and is changed into a body by the body – we say then that the sun sets or hides himself under the earth; and then the air is condensed and thickens, because it is connected with the earth.

Again, when the sun is exalted the air is thinned – That is the sun gives heat, the moon gives cold. The earth or body after it has been dissolved is called the moon, and the distilled water, which contains the dormant fire is named the sun. These two must be reunited so that they may never more be separated. When they are thus united they have power to unite the elements in the metals on which they are cast in their utmost metallic purity and perfection.

Farther Instruction.

The subtil fiery principle ascends with the spiritual water from the earth or body, and is hidden in the water. The oil is not distilled and must not ascend during the work. Fire, Air and Water only, ascend.

The Oil remains with the Earth and both must be purified with their own spirit. Although in the beginning the Spirit ascends from the body yet it must be re-united with the body, which body it brings again to life.

Thus we see the oil is in the earth and is the fatness thereof, but the living principle is in the water; that is, the three elements fire, air and water remain together. You

need not, therefore, to separate anything by the distillation excepting the spiritual water, with which you are to revive the body by giving it its own water to drink, and thus the body is again brought to life. Though these three principles ascend from the body there remains with the body a power to attract and receive its own elements again.

The body, as you must observe, is by solution dispersed into water and oil and earth, yet the oil cannot operate without the spirit, nor the spirit produce any fruit without the oil. The principles must therefore be reunited [viz in the manner before described].

of the Matter & Procefs.

The earth is found in the bottom which settles and remains below. The earth is palpable, but the heaven afcends invisibly with air and transparent water.

The matter of our Stone is found in the world, that is in the leffer world, and not in stony or rocky mountains, but in the earth, & especially in the air between the heaven and the earth in minor mundo.

When the Philosophers say "Take the body which we have shewn you and make it into thin leaves" they mean that you shall take the earth, which do settle at the bottom out of our

matter and is now become dry; for now the foliated earth is manifested and has been divided into two principles – earth and water. Take this earth, put it in a glass, and place the glass, closely shut, in a warm bath, that it may be dissolved into a water. This the philosophers call, making it into their leaves.

As soon as the earth is dissolved into water you are to give it our sea-water to drink, that it may mix itself therewith, which it will readily do; because our water was distilled from it at first, & being the water of life in which the soul and the spirit remain hidden it resuscitates the body. This water is taken from the invisible hidden

sea of the Philosophers, from the sea of the lesser world — but note this: our water is also called the lesser world [therefore you are not here to understand urine but the water separated from our matter.]

When our water is given to the body and the body is digested therein it purifies itself through a long digestion, and from the black colour and stinking odour [which it assumes during putrefaction] is changed into the most beautiful odoriferous white — and the water which is given to the dissolved body is coagulated into ferment and into the Lapis Philosophorum.

In our living water is hidden the life of our dead body: it is

called the water of the Moon. Sol is the father and Luna the mother: the matter, the body is called Luna, because it is the mother in this art. The distilled spiritual water, which we name the husband of our Sol, ascends from the matter or earth and for that reason is called the water of the moon. — The water is Sol, the Earth is Luna.

The Philosophers say "Take the water of Life, that comes from the Moon, and give it to our earth until the earth is become white." That is, after the spiritual water has been separated from the earth, the dry body which remains is then called our earth, and the distilled water is called the water of the Moon, or the Water of Life. This water is to be

poured gradually upon the body, by little and little, drying it each time and coagulating it before you imbibe again, until the body is become white; and then the spirit and the body is become one thing.

The Work.

After the Stone has been divided, that is, after the humid has been separated from the dry, the dry matter that remains at the bottom is then called our Stone, and is black like a Raven. This earth must be boiled in its own water, which was separated therefrom, until its blackness disappears and it becomes white like shining white marble.

Our Stone is called secret, or

hidden because it is found in a place so secret that no one would suspect it, or that in a thing so mean such great vertue & power should lay hidden.

After the matter has been separated into spiritual water and residuary earth, this body or earth is sulphur, and so also is the spiritual water though more volatile.

When this spirit is returned to the earth or body then both sulphurs unite; because the spirit appertains to the body, and the body to the spirit; for the one cannot do without the other.

These two sulphurs lie hidden in our matter, both white and

Red. The white sulphur lies hidden in the black earth, and the Red in the White; and when the spirit is given to the body, orderly, from time to time, until it is coagulated with the body, then is the worke perfected.

The philosophers say that the body drinkes its own water, which means; that when the moist is separated from the dry, that moisture, or distilled spiritual water is the true water of the body, called the water of the moon, which is prepared by putrefaction and distillation. This abstracted spiritual water is called the husband and our Sol, while the earth or the body is called the wife, our Luna.

When the remaining body is become water in itself and by itself, then you must take the water, the husband, and add it to the water, the wife; until they unite in matrimony and the body drinks up its own distilled spiritual water, added gradually, from time to time; for thus it becomes purer and purer and is able to drink more and more, until it becomes wonderfully white.

This white substance is then called Our Salt. Therefore we say: the water of our Salt must be poured upon the body and left to dry in a gentle heat: and this must be done several times, and repeated so often that at length it may become as white as snow, and then you have prepared the White Sulphur. [Charnock says

this must be done at least eight times.]

If you wish to bring it to the red, dissolve the white medicine once more and coagulate it, as you did the white, in every way, and in no other manner; for this is the true, simple and right way according to the true meaning of the antient philosophers.

Of the Emerald Table.

"What is above is like that which is below" This means, that the matter of our Stone is separated into two parts, Water and Earth. The water which ascends upwards is volatile, and the earth which remains below is fixt. When they are reunited the body becomes a spirit and the spirit becomes a

body: That is the earth becomes volatile and is changed into water, & that water in time becomes fixed, being changed into a solid body: White and Red.

"When the matter of our Stone is divided, or separated" "the wind carries it in its belly"— The air carries the fire over the helm in the form of a spiritual water, in which that fire, or the anima of the Stone is hidden; and that same fire is the anima of the Universe, or the soul of the world. The table means, that the matter which ascends and the Earth that remains below, represent the upper world and is an emblem of the whole world. Therefore the author of the Table means, that this Fire

is the Father of the Universe, and that Fire is the Sun in our earth and the Air of the Moon, ascending with the water from the whole world, i.e. from the entire substance. The earth receives the Sun & the moon and digests them. They purify themselves of their filth & stench and change from one colour to another; and the Sun and Moon, in the character of Fire and Air in the water, have power have power to ripen and do perfect the earth, which appears when the distilled spirit is from day to day changed and fixed into the body, and the body is regenerated and increases like the foetus in the womb. Thus our stone is generated

out of our matter, which contains the four elements. The wind therefore carries it in its belly; for the air carries the fire in the water upwards, over the helm, and carries it back again to the earth. Thus the stone or medicine receives the spirit from above, and from the earth below, and becomes a new born essence.

When the author of the Emerald Table says "its power is perfect when it is changed into earth" he means, that as soon as the spirit is changed into a body then it is perfect.

You are to observe that while the spirit is yet volatile he performs all his works, and we must deal with him as the Baker does

with his leaven. You must take a little of the spirit and give it to the body. As the Father feeds leaven to his meal, and the leaven changes the whole substance into leaven; so in like manner our spirit, which is our leaven, changes the whole substance of the body into its own spiritual, volatile nature. In this manner you must continue fermenting until the whole substance is become ferment: and by this means the body becomes spiritual, and the spirit becomes corporeal.

"In that manner was the world created" thus intimates that when you begin to work you must separate the humid from the dry,

the Spiritual water from the earth; and the Fire, by means of the Air will ascend with the water, and must afterwards be returned to the earth. This must be done slowly and gradually, in a temperate heat in Balneo — not too warm, nor yet too cold; so that the vapours may circulate up and down. The heat must not be greater than that which the hen gives to the Egg.

Of Purification &c.

The stone is not fit for our work unless you separate the coarse earth from it. Unless you free the body of its crudity the spirit will not unite therewith. As soon as the body or the earth is depurated of

its crudity the spirit unites with it kindly, both having been subtilised and purified.

Spirits cannot be united with unclean bodies, but when the bodies are well purified, & then, when the spirit is added, in that very hour great wonders will appear, with all the colours in the world; and the imperfect body will be tinged with the permanent tincture of the ferment, because the ferment is the soul or anima, and the spirit with the anima become united and fixt with and in the body.

There are two things! the one volatile, the other fixt: the great power and virtue concealed in these much thou seekst!

Man, our first matter, could not produce a posterity by himself. It was therefore necessary that something separate from himself should be returned to him — that was the woman Eve.

When our matter remains in its crude state it cannot produce fruit, unless that matter be divided, and the subtil be separated from the coarse. This spiritual water is put for the Eve or Spirit and the earth for the body, for Adamah. And as man cannot procreate unless a woman be given to him, so our earth, alone, remains dead; and if fruit is looked for the water must be added, i.e. reunited to it, whereby the Earth again receives life. Attend therefore to this: When

you distil the water from our matter, the body remains at the bottom, dead, and without life, because its soul and spirit have been taken from it; and therefore the body is black, poisonous, & pernicious, as the philosophers have declared.

Now if you wish to resuscitate that body, and to purify it from its blackness and stench, in order to fit it for procreation, it is requisite that you restore to it its own extracted spiritual water, which contains its soul, in order that the body may receive the soul, or that the Eve may become pregnant.

Know also, that in the body lies hidden a fixt salt, in the

same manner as the male sperm was hidden in the body of Adam. The mercurial spirit receives that and becomes pregnant: that is, the sperm or fixt salt of the body is extracted out of the body, with its own water previously distilled from the body; and is thereby subtilised and volatilised and circulates upwards with the spirit, and then the fixt is volatilised and the dead resuscitated.

Some philosophers have called the body, the black fertile earth, because the fixt salt lies invisibly hidden therein. Others call it the black raven wherein the white dove is concealed; and the water distilled from

the body they have called Lac virginis. With this water you are to draw the white Dove out of the black raven.

The water is willingly received by the body, and the sperm of the body, which is its fixed salt, impregnates the water and the water dissolves the body; and in distilling it off, the water carries some of the fixt salt over through the alembic, and by repeating the distillation the water grows thicker & thicker. Therefore this repeated distillation, recommended by the philosophers is of the greatest importance. — Hermes says: "When I perceived that the water thickened and began to coa-

gulate, I rejoiced; for I then knew that I should find and obtain what I looked for."

Therefore you must pour your mercurial water upon the body. q. s. Set it in digestion in a most gentle warmth, in order to dissolve the body: Then distil the water off again, that the earth may be coagulated. In this manner is the body rubbed, washed & purified.

This operation, pouring the water back again upon the body or earth and distilling it off each time, must be repeated until you have extracted all the first salt out of the body, which you may know by the water becoming thick and white - ~~as the~~

coagulating itself in the cold like ice, hard and brittle, and in a hot place melting like butter. When your water refuses to dissolve any more of the body then you are to reject the dead, superfluous earth, which is the caput mortuum of the matter & is of no further use.

Therefore the Philosophers say: "during the preparation we reject what is found superfluous therein, and from one thing only, we make our Magistry: we add nothing, and we take nothing away except as we have told you, what is superfluous."

Our matter is abundantly stored with what it needs and ought to, hopefs; and the water,

which is now called the White foliated earth of the Philosophers might be projected upon quick silver and would transmute it into silver. But a higher and more noble power lies hidden in this impregnated water which you may attain in the highest perfection, without much care or trouble.

When you have carried your work thus far you need not doubt of bringing it to a happy end; for this water grows and increases, like a foetus in the womb of the mother, and is gradually perfected; by the motion of heat it thickens & passing from one colour to another becomes permanently

When the matter begins to grow red you have reason to rejoice.

I have now taught you the union of male and female, that is, of the body with the mercurial spirit, and the impregnation of the spiritual water, and this is the end of the first conjunction and now you want nothing but patience.

The above mentioned water is the fountain of Count Bernard Trevisan wherein the King goes to bathe himself.

The Red is concealed in the White which you must therefore continue to boil, without taking it out, till it becomes perfectly Red. If you see whiteness appear after blackness you may be assured that redness will follow

Finis.

A

PROCESS

with

הָאָדָמָה

BY BARON DE WELLING.

Extracted from his
Opus Mago Cabbalisticum.
Homburg 1735.

By S Bacstrom M D

The Process with הָאֲדָמָה

[page 500.]

"Because you possess that which you are so desirous to obtain, I will declare to you the true matter & Manipulation.

"You must have a sufficient quantity of it. Place it in a clean fit vessel, in a dark, clean, and airy place. Take care that nothing impure or any metal touch it. It must be placed in such a manner that ~~nothing impure~~ neither the ☉, the ☽, nor the stars can shine upon it: nor must it be shaken.

"After 10 69 you may look at it, but not move it, and you will perceive how the substance gets gradually covered over with a

a film; which film at last, as in progress of time will exhibit various colours, much more beautiful than those of the rain-bow. These colours however will not prove permanent but disappear again and the subject will become green and of a dirty loamy colour, with a horrid stench, as if all kinds of filthy matter were swimming upon it. Gradually and in process of time that stench will cease.

"When the bad smell is quite gone, and when, on the contrary, it gets a pleasant smell, and becomes pure and clear; and, when you perceive now the Dust of the Earth [Aphar min Ha adamah] reposing on the bottom of your

vessel, rejoice and thank God!

"Take care that your Earth of Aphar does not become transparent!

"Take away, with great care and prudence, the fiery, pure, and clear liquor from above the ∀: but the ∀ must not be moved in this operation. When it now remains on the bottom of your vessel you have obtained the true and genuine virgin ∀ of Ha adamah.

"Dry this ∀ in a convenient glass vessel, without any △, but yet so that it may remain a little moist.

"Now you may touch it without danger; and with clean hands you may form this ∀ into small pills of the size of peas.

"Dry them in a cool shady place, and prevent the Sun or any dust from approaching them.

"Then preserve these little globes or pils in a temperate place, free from humidity.

"Now you have separated, by putrefaction, that secret essence of all wonders, and have brought it to ☉, ☥ and ☿ — that is to a heavenly ☿ial ▽ or Sophic ☿ — the red and white ☥ of Nature — a red ▽ Aphar, which is ☉ and ☥.

"These must be reunited by Coagulation and Fixation."

The Author means that the fiery, pure and clear liquor, taken from above the ▽ Aphar, must be, gradually and in small por-

portions, coagulated and fixed upon the ♈ Aphar.

The fiery pure and clear ▽ is the heavenly ☿ial or Sophic ☿, the volatile principle, the red and white ☥ of nature, while we find the ☉ as the basis of fixation and the Radical humidity of all Nature remaining in the dust Aphar. Consequently here begins the second work, that of Conjunction, which certainly must be accomplished by the aid of an External heat properly applied.

We see also that there is no ☉ nor Terra Damnata here; for the whole subject seems to be regenerated by separation & conjunction.

The proofs is plain enough to
us who understand these things
however obscure it may appear
to the ignorant and unbelievers.

a Treatise of

Aristotle's the Alchymist written to Alexander Magnus, concerning the Stone of the Philosophers.

a very ancient Treatise prescrib'd and translated from the Greek into Latin, by a Christian Philosopher.

now translated into English for the use of my Worthy Friend by S. B.

Memorandum.

The following Treatise hints very plainly and distinctly at our Work with הָאָרֶץ, but as it contains a great many unnecessary Repetitions I shall only select and translate faithfully what is necessary and pertinent to the Subject and the process.

p:72. Our Stone is of animal Nature, proceeding from the Corruption of perfect human nature carefully let out between two Hills, inclosed in its Cavern and governed with moderate heat.

This Dragon is of a warm nature.

p:73. This Dragon puts on a Strange appearance, and as a black Toad becomes thick, but liquifies totally and grows black with an abominable Smell, and wishes to be delivered of his melancholy State, he is in.

p:75. The Serpent consists of 🜃 and 🜄.

p:76. The 🜃 must be moistened with its 🜄, and must be fed with ~~one~~ two third parts, until perfect whiteness, which is not only dry but also fixed.

p: Anonymus process:

We are to look in the beginning for no other Elements but 🜃 and 🜄. 🜁 and 🜂 do not appear but remain Occult.

p:77. We want no more than One Thing, and One only Vessel; because it is but one Medicin and One Regimen.

But every Degree of warmth is to be agreable to nature if you Surpass that, you will labour in Vain.

The first work Consists in a Natural Solution, Destillation, Conjunction and Calcination as also a Composition with its 🜄 in a round Vessel closely Shut.

The next Work with our Dragon is, that he be moistened after having ~~obta~~ attained

the

the degree of the White, with 2/3 part of its own sweat and milk, because it is necessary that the ∇ should become V, and if it is well governed it can be accomplished in a short space of time.

578. Humect the Dragon on the 1st day, in order that he may appear on the superfices like a Shiny Looking Glass, and you will see that the Dragon's body becomes V.

The Sign of the first perfection is the Solution of the body into V.

as many Colours as there are during the first putrefaction, so many powers has our Stone.

580. If an Error should have been committed and the Dragon should retain too much moisture, he may be delivered of a part thereof by distillation, but that same moisture must be afterwards returned to him.

581. The Colour of the heavenly V, is like the Colour of the Firmament.

/: this is to me perfectly unintelligible, as we see it allways of a Ruby red Colour, until it is dried up. :/

581. The power of our medicinal Stone is so great as to preserve nature in health during 150 years.

p:82. Our animated Stone is called Rebis or Res bina and is of a Circular Form. Behold I have told Thee the Truth!

NB. But mind that a great deal depends on the Reception of the matter, which must be of a healthy and well adapted nature of a perfect Stature, of the male Sexe, fresh, flowing, red, somewhat evaporated, allways warm, and is to be in harmony with the Course of heavenly badies and true time, so that it may be rich and powerful!

(plain enough!)

p:83. O Alexander! Governor of the Earth! Fortune and Riches Smile at Thee! as Thou doest not want Riches, but art desirous of Knowledge, consider the nature of man, Study and learn!

Take the Dragon and place him on a Char with four Wheels, conduct him over the face of the Earth, until he is submerged at the bottom of the Ocean so that no more appears of him but a black dead Sea.

(4 Elem. ▽ ▽ △ △)

Let the Char with the Wheels remain there, and many Vapours will arise from the Corpse of the Dragon, until all is dry and changed into ▽.

This is the ▽ which is no ▽, and is a Stone without

without weight, but when in Cancer or in the Virgin Vapours are elevated, the Earth will then become White.

§. 84. The Dragon is composed out of a vile matter, which must be conducted by a four fold Circulation of nature; but he must be carefully locked up, and the ascending Vapours will appear between two humid and two warm Signs during 40 days, until the natures are changed into a black ∇, which is a Sign of perfect Conception, and when the humidity is entirely evaporated, the ∇ must be enlivened and moistened with its own ∇, until perfect Whiteness.

§. 85. Thou must Know that this Dragon can be Weakened by the 4 Wheels of the Elements, in a 4 fold manner.

1. in Chusing the matter, which must be of a perfect Complexion, healthy, running and of a Sanguine nature, not black, watry nor too dry.

When you have laid this only matter in its globular Tomb, well and Closely locked up, mind this: if it does not dissolve within 7 days, with a white Colour floating above it and if Colours do not appear in this time, the Work will not come to a good End.

§:86 The Matter must not fill above the ⅓ part of the Vessel which must be closed and must be placed in Horse-dung, ⅔ buried and one part out of it;
Let your dung Bath be circular, as the heat is better preserved that way.

§: 87. The heat must be equal and constant, the Oil must never appear; if the Oil appears, there is no hopes of Success.

: quite unintelligible in our Aphorisms!:

§: 88. In this work no more than two Elements are visible viz: 🜃 and 🜄.

In the 🜃 is concealed the 🜂, and in the 🜄 the 🜁. In the 🜃 lays the Quint Essence.

§: 90 The Stone is whitened with the ⅟ part of its own 🜄 and no more at each Imbibition in a Moderate Warmth.

The Stone ascends to the White by Degrees, not all at once but gradually by gentle Decoction, so that the Warmth be not Stronger, than the Natural Heat of the Hen sitting on the Egg.

If the Work is thus carefully maneged the White Stone may be attained in 40 days, whose Colour will be beautiful like unslakked Lime.

This White ♆ must be Sweet and of a pleasant Smell.

Its

3: Its ☿ must be carefully preserved in a clean glass closely corked, and this ☿ must be distilled only once, because it is weak and cannot bear much heat, that it may not by loosing its ♃ be coagulated into a Stone or worthless powder.

For that reason one only distillation is sufficient for the Work of this ☿.

This ☿ must be kept close that it may not loose its ♃ and Vertue.

I had once committed an Error in my work, and I took a new ☿ of the same property, power and Vertue and I made thereof what I wanted.

another Error is if you do not keep a steady regular and equal heat; you must attend to the quality and Degree of heat. your △ must be warm and moist, like a Bath; This △ is proper for perfect Solution and putrefaction, such is the heat of horse dung.

as far as the White the heat must be exceedingly moderate, not hotter than the natural heat of Man /: about 90 :/ or that of Eggs, when the Hen sitts on them, because the matter of the Stone, which is the 4th Digestion in man, /: the 4th Digestion is the Sanguification in the Liver :/ is composed of four Elements, ☉ ☿ △ △. In

NB.

in the first Work of putrefaction, its central Essence becomes quent Essence. This is the beginning of perfection; therefore our matter must be dissolved in a continual gentle warmth, which Warmth must produce three things, first Humidity from its own self, 2ly Warmth without Dryness or Barrenness and a Division of what was dense.

If this fails you will also fail in your Work.

NB:

another Error lays in the matter whereof the Stone has its Origin and Effect.

The Stone is to be chosen from young people, not exhausted or consumptive, hail and healthy, of middle age, of a Sanguine Complexion and from a healthy Vein, after Digestion.

Drunkards, Gluttons, Old, Weak or infirm cannot produce a good matter, as we cannot Obtain the Occult powers of Nature from such a Subject.

Our Stone is compared to the Macrocosm, there must be no Deficiency no where.

Another Error lays in the Vessel, which must be a Globe, with a long neck, twice as high as the height of the Globe, and not two Wide. It must be well Sealed up.

This

This is to be noticed, after the matter has been dephlegmated and duly coloured.

13: You are also to mind that the Evaporation of the Superfluous humidity does last no longer than its own natural Warmth, which sometimes lasts 3 hours.

/: If this is essential, We have committed irreparable Errors in suffering our Coagulum to grow quite cold over night, in Order to drain off, agreable to our aphorisms! :/

3:94. In this Work nothing else is to be done in the beginning, but to cover the Vessel which contains the matter, with a linnen Cloth, that no Dust may get into it, and that the humidity may be expelled.

If this is not observed the vivifying principle in our matter will be lost, and our Stone will never attain the ash grey Colour.

The fourth Error happens during the Distillation, when the matter is distilled faster than it ought to be: because in the V there are 3 different Things, the Spirit, the anima and the Tincture.

/: It seems that whilst the Subject, yet is warm, he distils a Spirituous Liquor from it, in a most gentle warmth, until the Subject is dry, which Spiritual V, he afterwards returns to the dry Subject, in Order to dissolve it :/

The Spirit and anima can have no Ingress,
without a Sharp penetrating quality, although
in more than one Distillation this power is
weakened. and in Case the V should not
be cleer, it will rectify and clarify itself
without Distillation, and what remains
thick at the Bottom, let it be thrown away.
I am now of another opinion, he simply
separates the V by a Linnen Rag, along
which by Suction and attraction it is to
run from the Coagulum, during the first 3
hours, after the Subject has been coloured.
no distillation with heat, I believe I am
right: This I he imbibes his ☿ with, it
seems.

p: 95. The fifth Error lays in rectifying or perficiating
the ☿, which must be done gradually, so that,
Anonymus: as often you moisten it, as often must you
dry it.

Anonymus: For that reason we use 3 parts of the V
to 1 part of the ☿, and sometimes more V,
in Case the ☿ should want it to be perfectly
dissolved and penetrated.
The perfect Solution in this work is the be-
ginning of the Quint Essence, which contains
a Wonderful power, is of a pleasant Smell,
and Sweet upon the Tongue.

We

[illegible] three [illegible] a perfect solution.

1. that it be truly a ▽, without any Impurity.
2. that it be white on the superficies like milk.
3. that it be sweet on the Tongue like honey.

/. all these we do neither perceive nor understand, it seems :/

Our before mentioned matter becomes hard in a dry heat, but liquifies itself in a Moist Heat.

Thus our ▽ is permanent, containing on account of its astonishing Effects the power and virtue of metals and precious Stones;

for that very reason it is named by all their names, such as ☿, ♃, ♄, ☉, ☽, ♀, ♂; because all those subjects appear therein; and yet it /: true / is none of them, except in power and virtue.

The 6th and last Mistake consist's in a wrong management of your △. because if a Remission of Heat takes place or if any thing should happen to the Glass, or in Respect to Time, the Work would be annihilated.

The time is uniform and equal:

perfect Solution requires forthy days, putre- 40 d
faction until it becomes the White 40 days, 40 d
and from the White to the Red 40 days, if 40 d
you have properly regulated your heat. 120 d

During the first period of 40 d it is called a Stone, and no Stone. .... In

In the Second period of 40 d, A is ☿; and in the third a Ruby.

1/ The Sign of Complete putrefaction is the Fluidity With the Blackest Blacks.

/: this I have never Seen yet :/ my Subjects retain the ruby red Colour, and yet putrify /

2/ The Sign of its Destillation or the Calcination of the Stone is dryness of the Colour of ashes.

/: this I never Saw, but had a Brick red ∇ :/

3/ The Sign of perfect Whiteness is, that it be Shining or Glittering like White Lime, without the least mixture of Blackness.

The true Sign of a perfect Solution is that nothing in the Glass should remain undissolved, and that the Solution be like clear ∇ ~~∇~~, without the least Impurity.

/: here again we are entirely lost, if we are to mind this Author; our Solution is never like ∇, and never without Impurities :/

p: 97. If it is otherwise the Faeces must be rejected.

If the Faeces are pale coloured, and do not look like Cotton or Wool they must not enter in our work; yet these Faeces out of our ∇ should not be thrown away, because if you distil them, you may make a medicine of it proper to heal all Diseases of the human Body.

: O Dear! O Dear! we have no such Tokens

of

of Multiplication ~~and~~ or Fermentation

Take 1 part of the Red Medicine and unite it to 10 parts of heated ☿ and let them be fixed together, which will soon be done by the power of the Medicine. (: his proport: and ours is not the same :)

of Projection

Take 1 part of the Mercury fixed by the Stone and project it on a 100 parts of base metal in fusion. (: I suppose this should be 1 part on 10 parts :)

Project on what metals you like and it will tinge according to the Nature of the Medicine, white or red.

98. There is no Difference in preparing either the White or the Red Medicine, except that the Red Medicine requires a longer Digestion without ▽ after the White Medicine has been accomplished you must continue digesting until the red is perfect, and the ▽ reduced to ashes.

Finis.

EXTRACTS

from

AN ANCIENT TREATISE

on the

LAPIS PHILOSOPHORUM

By ALI PULI

Translated from Arabic into Dutch,
and from the latter into English,
with a short Commentary

By D. Backstrom M.D.

1801.

EXTRACTS from ALI PULI.

Separate the pure from the impure. Produce without fire and without adding any foreign substance the virgin earth, without smell or colour.

Commentary. Separate the water from the coagulum by filtration as you know. Put each principle into a glass by itself. Close them close. Each principle will ferment & putrify in summer without artificial heat. The serum exhibits most beautiful metallic colours all round the glass, and after three months fermentation without heat & gaudio. Ali Puli's glittering volatile salt sublimed on the bottom of all the corks. The coagulum liquifies & becomes a ruby coloured fluid which contains ☿ or fire, and fixed salt or earth. The glittering volatile ☉ is the animal ☿ (mercurius

sophorum simplex" but when united with the ☿ and fixed ☉ it became Mercurius sophorum duplex or mercurius animatus.

Text. Obtain and separate from this earth the central salt, the microcosmical vitriol, and the Philosophers Venus.

Commentary. From the Coagulum, after due putrefaction, we are to separate the central or fixed ☉, which Ali Puli calls the microcosmical vitriol & the ♀ of the Philosophers. Baron de Labor calls it "our moon" and "the Wife"; and Ripley calls it "the white wife." This principle is in the ☽ as well as in the ☉ and I believe these subjects are equally good. Baron de Welling had the same work, and Baron de Labor quotes Ali Puli.

Text. Separate also the Astral ☉, the microcosmical ☽, the Philosophers Moon.

Commentary. From the Serum, or from

well fermented ⊡ you are to separate the ☾ astral i.e. the volatile ☿, the animal ☿, which the author also calls the Philosophers moon; because he separates only 2 principles, a fixt and a volatile, while Baron de Labor separates three viz. the animal ☿, the ☥ and the fixed ☿ or receptacle. Though these authors do not exactly agree in terms they agree in principles, volatile and fixed and may be easily reconciled.

Text. Purify the principles, unite them and engender therefrom a Son more glorious than its parents. (The Tincture)

Comment. You are to purify each ☿ by itself. Mi Pili united the two ☿s in forma sicca, but Baron de Labor dissolves his ☥ and fixed ☿, his sun and moon, by means of the animal ☿, and unites them in forma humida. Mi Pili has the ☥ in the fixed ☿ and calls it ♀, which he has his

his ☿ in his volatile ⊖, which he calls the moon. (☽)

Text. You will then understand why the wise Egyptians represented Mercury by this character ☽⊙♀, the under half by the character of Venus ♀, and the upper by that of silver or luna ☽.

Comment. The fermented serum, as well as fermented ⊡ produce the volatile principle, a snow white, transparent, glittering ⊖. I have seen it from both of these subjects. The coagulum or residuum of dam and ⊡ produce the Venus, an extremely fixed ⊖, which contains its own sulphur; or extract the 🜍 first, and the fixed salt afterwards from the calcined 🜃. if you work after Baron de Sabor.

Text. ☽, the uppermost astral ⊖, is very volatile, pleasant to the taste, and glittering like fine silver: it is the Philosophers ☽, and their saline Mercurial Spirit.

Comment. This is true in every particular. I have seen and tasted it, and can shew it. Ali Puli uses this in a dry form, but Baron de Sabor in a liquid form as a solvent for the fixed principles and as a medium of union for his semi-fixed ☿ with the very fixed ☉.

Text. ☿, the central ☉ [i.e. the central ☿ & fixed ☉] is a vehicle of strange and wonderful power, which is able to coagulate and fix quicksilver and to transmute it into fine silver.

Comment. This central fixed ☉ containing its own ☿, or yielding first its ☿ and then its fixed ☉, must be extracted with its own homogeneous animal ☿, or saline mercurial spirit, as Baron de Sabor says. As soon as you have the White medicine, if you ferment it with silver undoubtedly you can coagulate & fix therewith common ☿ into fine silver.

Text. This Venus (♀) is hidden in a Saturnine garment, which must be removed if you would see her beauty.

Comment. This fixed ☉ lays hidden in a brown, dirty looking earthy residuum, as is fully explained by Baron de Labor. Whether you work with ♀☽ or with ⊡ you obtain the same result. When you have obtained the beautiful ☉ ♀ first, the snow white ☉, the wife, the womb, the receptacle, must be separated from the dirty black ♁, i.e. from the Saturnine garment before you can see her beauty i.e. her snow-white appearance — which Baron de Labor faithfully, though somewhat obscurely, teaches. So Ali Pulis Venus the Baron gives the name our moon, the wife, the matrix, because the fixed salt is the receptacle of the ♀ (our sun) and is to receive its influence, in the same manner as the female ovulum

receives the male sperm, or as the moon receives the solar light. The Baron reasons from analogy and all this from the Egyptian hieroglyphic figure ☿

Text. From two such salts, volatile and fixed, all metals are generated. From these two salts I have produced, with a gentle proportionate heat, the medicine for diseased animals, vegetables and metals.

Comment. From the union of these volatile and fixed salts volatile (☿), semi-fixed (♁) and fixed (☉), the universal unfermented multiplicable Tincture is generated. These two principles volatile & fixed, must be united in the philosophical egg or digesting flask, & undigested in a most gentle heat. When reaction takes place they will suffer, die and become black with putrefaction but as the inclosed △ cannot escape, that same △ which killed will re-enter and

resuscitate the principles, and being now united in perfect purity they must become white: i.e. light and afterwards red: i.e. △, or manifested corporified light & fire: or Urim (light) and Thumim (brought to perfection) i.e. corporificd and fixed by its own principles.

Text. With a very small quantity of this regenerated ☉ of Nature I have fixed a great deal of base metal into fine ☉ and fine ☽.

Comment. After having fermented the regenerated ☉ of nature, the white medicine with ☽ and the red with ☉, then and not before was it fit for projection on the inferior metals. "Lapis non tingit metalla nisi tinctatur prius."

Text. The ☉ of nature obtained from my matter, after it has been regenerated by an ingenious artist, does as much as the

wonder and master piece of the Ancients ever did before me.

Comment. As there is but one Nature there can be only one primitive or Universal Agent from which all secondary Agents are derived. That primary agent cannot be Air nor Fire, because air ceases to be air the moment its acrifying principle is taken away: it cannot be water, which itself is only condensed air: much less can it be earth which per se is dead and inactive, unless when animated by water which is composed of air animated by fire.

Therefore I firmly believe, with the philosophers of the earliest ages, that fire alone is the primary and universal agent of Nature — not however burning, flaming fire, which is in fact only fire acting on combustibles, but the primary agent allegorically described by Job in the Behemot and Leviathan, by Ezekiel

Ch. 1, v. 4, 13, 27, 28, by Daniel Ch. 8 v. 9, by Moses in the character of fire, by Ovid under the story of Jupiter and Protheus.

This universal agent is the Electrical principle, omnipresent but invisible till moved, agitated and manifested into light or △, or both: and it is the same principle that acts when light is concentrated by a lense and manifests its action as △. I not only believe that fire is the first agent in the system of the universe, but that every phenomenon of Nature are explicable by it.

The first corporification of the first principle is in the salts, no matter whether they be ⦶, ⊖, ⦶, 🜍, or any other. Job describes it sometimes in its universal state, & at others as hissing and fulminating as in ⦶; and calls it with truth "the chief of the ways of God." Ovid describes it in the dragon — "Pervigil ecce Draco" &c.

As Man is the best magnet, and attracts this principle every moment by inspiration it assumes a body in our fluids especially in our דם and its secreted serum, i.e. ⊡, and by means of fermentation and putrefaction (the only true way to open natural bodies) that universal principle is (by the long natural way of operating) manifested, and becomes visible as a volatile ⊖, a semi-volatile 🜍 and a strongly fixed ⊖ i.e. in the character of light fire, and a body to receive both. Therefore Ali Puli is in the right when he says, the ⊖ of Nature obtained from his matter (דם) was able to do what the master piece of the Antients did.

It matters not from what subject we take our principle if we can but manifest and corporify it, then putrify, regenerate coagulate & fix it into White and Red — ferment it then & the work is done.

In one word. Ali Puli means to say that his two salts, volatile and fixed, obtained from the הָם, putrified regenerated, and fermented, constitutes the Lapis Metallicus or Lapis ad Metalla: unfermented it is Lapis universalis ad medicinam, and multipliable.

Text. Beware of expenses and of much labour. If you can find out the tenth hole and the true matter, nature herself will guide and assist you to obtain possession of that wonderful earth! Attend only to the operations of nature which are simple, easy; and not at all expensive!

Comment. Two holes in the canium, behind the two eyes, for the optic nerves — 2 holes for the Ears — 2 holes in the Nose — 1 hole, the Mouth — 1 hole the penis or pudenda 1 hole, the Anus — in all 9 holes: the 10th hole is made with the lancet in Venæ sectione

ad obtinendum materiam דם. The wonderful earth is his Venus or the fixed salt obtained out of the coagulum or Land of Edom.

The first obtained volatile ⊖, Ali Pulis (☽) moon when united to the fixed salt, or clarified 🜃, his Venus ♀ constitute Mercurius Philosophorum Animatus, thus ☿; i. e. Luna animata cum sua Venere; and here we have Volatile ⊖, light, 🜁 } Active
Semifixed 🜍 — △ }

Fixed ⊖, womb, receptacle, 🜃 — ▽, Passive.

If these be acted upon by a gentle heat of 70° or 80° of Fahrenheits thermometer, internal motion and reaction will take place in the glass: the actives working on the passives death must follow; but as △ and 🜁 cannot escape they must at last gain the mastery & be manifested first into light, Tinctura alba, and at last into a fixed corporified △, Ra rubra.

Now as the element △ is multipliable by its own principles, the corporific △ must must be so also, being like it omnipresent in the Red and White medicine; in the one in the character of △ and in the other in that of Light, centrally the one and the same, only differently manifested!

Text. How to proceed further, after having obtained the true Philosophical mercury, in order to accomplish the master piece of nature I shall not mention here. Many think that the Philosophical mercury is already the Sal Naturae regeneratum or Lapis Philosophorum, which notion is evidently false.

Comment. Very true. The Philosophical mercury before it become the Lapis must undergoe digestion, reaction, putrefaction, regeneration and fixation into the White and Red, also multiplication and fermentation.

Text. If you can find out the Natural centre in man; the true and genuine manipulation will not remain hidden to you, and you need not doubt of success

FINIS.

THE

PHILOSOPHICAL LEGACY.

Translated from the
German.

Philosophical Legacy of a Father to his only Son.
by Anonymus a Lover of Truth.
Franckfurt 1742. 8°
(translated from the german by I. B.)

(I shall give you the principal Sentences, with my Remarcks, which, in time by Study, you may perhaps be able to improve.)

(The Editor, who signs himself I. J. H. M. D. speaks very highly of this small Treatise, and says that the author was a physician and great Philosopher, of the protestant Confession, who resided in Languedoc in France, in the Reign of Louis the 14th, and adds, that he thinks it, wonderfully candid and intelligible, however the subject is never mentioned, I believe it to be the animal Stone, but I may be wrong! I. B.)

The Care of the Philosophers consists in nothing else but to separate their ☿ properly. When they have separated the ☿, as the Country people do, they throw in their ☿ the Metallic Sperm, which in due time must and will produce The Car Tree.

Common fine ☌ and ☽ can be dissolved and opened, and be unlocked, like the grain of Corn in the Earth.

The Philosopher, who knows it, can easily do that, with the Key of the wise, viz: by means of the sappy and fertile Virgin ☿ of the Wise men.

☌ must be dissolved by means of our living natural ☿ in which it is disposed for Solution by means of Digestion and putrefaction.

I know for a Certainty, that nothing in the whole world can be regenerated and resuscitated, if it does not die and putrefy first, as Death is the only way and Entrance into new Life, which is effected by natural Warmth.

p:18. Our natural virgin ☿ is disposed and purified without adding any foreign matter, whatever.

I mean to say, that in our prepared field, which is the universal mercury of the wise, we must sow the metallic sperm of the living ☉ of the wise.

Know for certain, that all Labour, subtility and Industry of the Philosopher, consists in nothing else, than to obtain in a natural manner the precious virgin ☿, and after to prepare that ☿ in the same manner as the Country Farmers prepare the field, before they sow the Corn, and this you are to notice as a Great Secret!

p:20. The most essential part, which the Philosopher has to mind, is this: how to procure the ☿, and when he has obtained it, to prepare the same in the most natural manner. As the Country people do, we deliver our ☿ from Impurity and Superfluity; we subtilise it by washing, hermeting and drying, agreable to nature, when that has been done, we dung our ☿, with her own natural fatness, and after having received the Dew from heaven, which we communicate to the ☿ in the manner of the Wise, (this means the attraction and magnetisation of the dried Red ☿ of the Dam, in the Moon Shine, I think) and then our ☿ is well prepared and disposed to receive the metallic sperm of our Stone (☿ viv. purified) which is the living ☉ of the wise (i.e. pure ☿) and which in due time produces the ☉ar Tree of the wise (by fermentation with ☉ in the ☾, as Count de Chazal has done)

p:21. It is most certain and true, that the ☉ produced by the art of the wise and by their Secret, has obtained so much power and virtue, by its Regeneration and Resuscitation, that it infinitely surpasses common ☉, mad

be,

by nature in the mines, and moreover, the Second Regeneration surpasses the first, and the third surpasses the Second and so it continues in a 10 fold Increase of power.

13. You are to know, that the Subject, which you are to take, to prepare our Universal Quint Essence, is a precious Matter, which cannot be found on Earth. It is a Corporified Spirit, or a Spiritual body, which truly contains the genuine Salpetre of the wise.

(: He certainly means the dam, which can be found no where else but in the Veins, of a healthy person, or when found spilt on Earth, becomes useless, but when properly collected, exsiccated, imbibed, dried and magnetised, becomes a Snow white ⊖ or ☿ of the wise, which by further magnetisation will flow per diliq: (becoming overloaded with the Lunar humidity) becomes a ▽, which undoubtedly must contain the universal principle or universal ☿, as having been attracted by the best of all magnets, Man :)

13 to speak plainly, it is a fat, heavy and sappy or glutinous ▽, very necessary and precious, well known to the wise, but hidden to the ignorant.

This precious matter can be had every where, nay in your own house. It is the fatness of the ▽, and the precious natural ☿ of the wise.

13. It is the Glutinous ▽ or Loam, out of which the first man Adam was created.

Our Matter is a virgin ▽, whereon the Sun never darts its Rays, although the Sun is its father, and the Moon its mother.

(: this concerns the Exsiccation of the Red Coagulum by the Sun, and Impregnation by the Moon, in order that the ▽ may be converted into a Snow white ⊖, which is the ☿ of the wise, wherein Solar Light and Lunar

Lunar Humidity, both constituting the universal ☿, are corporified, which without the smallest doubt, must be capable to putrify /: by ▽ :/ and regenerate /: by △ :/ all natural Concretes, when assisted by external gentle vaporous heat. :/

h:24 What is still of greater Consideration, concerning our matter is this: that no Creature can live without it. (: this is plain; whether you consider the matter in its first fluid State in the Veins, or after when become the ☉ of the wise. In its first State it certainly contains the Universal △ of nature, or else we could not live by it, in its last more universal State, when become a Snow white ⊖, it contains that same universal Agent much more copiously, having attracted and corporified the Solar Light and Lunar Radical Humidity, as Heat and Cold, or dryness and humidity, in a Snow white Nitreous ⊖; which here contains the 2 Salts of Ali Puli, his ☽ and ♀, and by being united, the Universal nay most universal ☽♀ :)

h:25 This precious matter can be got in Caverns and on the Mountains and in the fields. because it is found in all inhabited /: NB. inhabited by men :/ places of the Earth.

NB.

But you must catch it, before the Sun has darted its Rays on it. /: fresh from the Vein :/

h:26 The Matter, whereof we prepare the Sophic work, is nothing else but the Small Fish Echeneis, which has neither blood nor bones, and lies concealed in the profoundest Centre of the Ocean of the world. /: this is the perfected ☉ of the wise :/ /: or the corporified △ of nature, not yet fixt, nor determinated /: Echeneis :/ : pray ask Mr. Johnson

the

the Etimology and derivation from the greeck:/

2. Whosoever does not know to take the Moon from the firmament, and convert it into ▽, and then again into ▽̸, will never find the true universal matter of the Stone of the philosophers.

/: I do not doubt, but you understand this fully; it means the attraction of the cold humid Lunar Rays, and their Corporification by means of Solar Light into ▽̸, i.e. a Snow-white-⊖.:/

2. the Magnet (דם) of the Wise possesses a natural property, to attract from the deepest Centre of our Sea /: the △ :/ nay from the remotest plaus from East to west, the little Fish Echeneis or Remora and to manifest it.

If you catch this in a natural manner /: i.e. after having converted the Coagulum into a white ⊖ naturae :/ it will in a very natural manner be converted into a ▽, /: ☿ universalis in forma Aquae, whilst the dry ⊖ was ☿ universalis in forma Sicca :/ and afterwards into ▽̸ /: probably into ℞. i.e. △ naturae regeneratum :/ which ▽̸, when properly managed by our natural art, has a power to dissolve radically all fixt metals, /: ☉ or ☽ :/ and to volatilise them; as you will learn from my practice, at the End of my small Treatise.

Most certain and true it is, that neither ☉ nor ☽ can possibly tinge, and ameliorate or perfect the other metals, except the occult △, therein concealed, be extracted by means of our Solar and Lunar adamical ▽̸ /: NB: note this :/ by means of our white ▽, which ▽ can spiritualise and whiten Laton i.e. ☉, nay exalt it to a pure fire, multipliable without end in one and the same ▽̸. /: in the regeneratid ☉ :/ or ☿ :/ /: or perhaps he means in the ▽̸ or ▽̸ of the regeneratid ☿, I do not exactly know, which he means? :/

3. the ▽ of Life /: ☿ universalis :/ proceeding from our fountain of Youth /: venae Sectio :/ ought to be of the nature of the metallic ▽. /: ☿ :/ /: this I do not comprehend :/

p. 34 mind that you prepare rightly and naturally the living and dry ☿ /: the ☉ before it becomes a ☿ /: of our fountain in the manner I shall teach you, as this is truly the Beginning of our mighty Opus. It is, I say, the principal and most necessary Key or Instrument for preparing our Stone.

p. 35 Our ☿ /: proceeding from the ☉ /: is the only Instr.t of nature, by which means we can obtain the Metallic Sperm or the living ☉ of the wise /: I think by Sperm and living ☉ (i.e. ☉ reduced into ☿) he means both, pure ☿ and ☉ reduced into ☿ ☉ is /: The ☿ of the Wise cannot be extracted, but by its natural Menstruum, which natural menstr: is our living and dry ☿.

☉ you will find that Ali Puli says, from his 2 Salts, the Metals are generated, and that by means of his ☉ Naturæ regeneratum he has transmuted a great quantity of Metal into ☉ and ☽ :/

therefore think only that you prepare naturally, our living and heavenly ☿ of Life, which does not wet the hands, /: here again he speaks of the Universal ☉ mundi :/ the ☿ of the wise /: and is sweet, without any Corrosive, if you taste it, by this we obtain the metallic Sermon, which is the true and nearest matter of the Stone.

p. 35, 36. Argent: vivum is outwardly cold and humid, but centrally and inwardly it is hot and dry. here you have to notice, that that Element which is hot and dry, is meant, and inclosed in humidity.

☿ is a living Corporeal ☽, wherein lie concealed all Congelations or fixations of our Stone.

☉ This seems to hint at the Count's process, who melts plus with arg.t vive., and others in the Theatrum Chemicum, who proceeded in the same manner /: I mean Elias Ashmole's T. C. :/

15 The Elementary Spirit of Common arg^t: vive is Subject to all other metallic Spirits.
(: so it is in astrology, ☿ is good with good, and bad with bad aspects :)
Arg^t: vive is Subjected to the Sulphurs or metallic Sperms, of the Great Lights /: ☉—☽ :/ ☿ having himself no Form, nor determination, receives the Sulphur of Every metal, as sealing wax takes the Impression of a Seal.
Common ☿, when it attracts the Elementary Spirit, △, or 🜍 of ☉, it receives also the Form and property of ☉.
In a similar manner our philosophical ☿ is impregnated with another nature and property, and receives the nature of the metallic 🜍, and when it /: the philos: ☿ :/ is digested with the 🜍 of ☉, it receives the nature of ☉, and is coagulated therewith.
Therefore, if you like to propagate ☉ or ☽, you must dissolve their metallic Sperm /: ☿ vive :/ in the Universal ☿, and digest them conformably to nature;
(: this proves that I am right in my Conjecture; he has by means of pure vulgar ☿, reduced ☉ into ☿, perhaps by ããamation, as Gler does at the End of Count Bernh: of Treviso Msc; this ☉ reduced to a mercurial ããa, he digests in the Universal sophic ☿, which is become over ▽, and no doubt the ããa will putrefy and be regenerated therein, and become a fixt, fusible, tinging ☿ial ☉ ar ▽, which afterwards, beyond dispute, will vitrify more ☉ in the ▽, to be projected on fresh ☿, ♄, ♃ or ☽ :/
(: I believe I am right :)
18. Our universal ☉ and ☿ is the natural ▽, homogeneous to metals and to all Things, wherein the metals are converted and exalted from one nature into the other.
that is, after the vulgar ☿ has extracted the Sperm of
☉

☉ or ☽ from the Centre of their bodies. It is then impregnated with the form or property of ☉ or ☽, as common ▽ gets impregnated with the Essence of Meat, when you make a good Soup.

(: I think he means that you are to dissolve ☉ by vulgar yet pure ☿, so that the ☉ appears in the aaa under the form of ☿; I wish I may be right. :)

(: the original is dark on account of the german words gemein (common), and allgemein (universal,) which distinction he has not observed, but uses constantly the german word gemein, and yet sometimes he means Universal at other times common ☿ :)

my Son! you must not be deceived by the word of common ☿, as the fools do, you ought to know, that there is a prodigious Difference between the Universal ☿ and the vulgar ☿, whenever we speak of Common ☿, we mean the universal ☿, which gives Life to all Things in the world, whilst the quicksilver of the common people, which the ignorant take for our ☿, is that, which you buy at the druggist's.

NB:

(: If I should be entirely wrong in my distinction between the Universal and vulgar ☿, then the matter rests here, that he has digested fine ☉ at once, in his universal ☿, wherein it must die and putrify, be regenerated and ~~before~~ become the White and Red 🜍 of Nature, which can then by digestion convert vulgar pure ☿ into a Red fixt, fusible tinging ▽, to be ~~formant~~ projected upon fresh ☿ in the ☾; or with much more advantage, to be first projected upon ☉ in the ☾, in order to obtain the Solar glass, and that glass projected in the ☾ upon ☿, to obtain a Red tinging ▽, and that upon fresh ☿ to obtain ductile ☉, in this I cannot be wrong :/ S: B:

/: If I remember, so does Count de Ch: :/

My son! observe the difference between our ☿ and vulgar ☿.
Vulgar ☿ does not dissolve ☉ and ☽ & does not centrally mix therewith, so as never to be separated.
But our Universal ☿, dissolves ☉ and ☽ centrally, and unites therewith, so as never to be separated, as little as ▽ mixed with ▽, can be separated.
vulgar ☿ contains a burning, black, dirty 🜍, but our universal ☿ contains an incombustible fixt brilliant white and high Red 🜍 of nature.
Vulgar ☿ is cold and humid, our ☿ is warm and humid. /: this is a strong hint at the Dam :/
vulgar ☿ blackens the metals, our ☿ makes them white, nay Crystalline white.
If you precipitate vulgar ☿, it becomes a yellow ♁, or malignant 🜍, but our ☿ by means of gentle warmth, /: by digestion :/ is precipitated into a fixt snow-white and fusible Red 🜍 /: 🜍 naturae indeterminatum :/ /: confer with other processes of the Dam :/
the longer you boil vulgar ☿, the more fluid and volatile he will be.* our universal ☿ is quite the Reverse. the more you boil him, the thicker he will be, and less fluid. /: another hint at the Dam :/ (:* this is not true:)
3 It is most certain and true, that our ☿ alone can do nothing. but when he is united with a metallic 🜍 /: ☉ or ☽ :/ the powers and properties of our ☿, become or are exalted and multiplied in Infinitum, because the metallic 🜍 /: of ☉ :/ determinates our ☿ to a high Degree of Exaltation.
Nay our ☿ specificates the metallic 🜍 and gives him a spermatic and generating or vegetating power, and a propagating virtue, which our ☿ alone cannot manifest, but gives it now to the metallic sperm in ☉ or ☽,

because

because I tell you, that the universal Mercury absolutely depends from the Elementary Spirit of the astral 🜍s.
(: this is Wise and true, as the universal ⊖ of nature is a Corporification of Solar Light and Lunar humidity of Heat and Cold, of Sulphur naturæ from the Sun, and ☿ naturæ from the Moon; he is perfectly right; your ⊖ naturæ is corporified Oxygen and hydrogen (: corporified and concentrated vital air, but S. B.:) not yet fixed in a Solar magnet full of Light and △ i.e. ☉:)

Our universal ☿ (: ⊖ naturæ, ⦶ of the wise :) ali Puli :) has no certain determinated Form, but receives any Form by uniting in a friendly and natural manner; with the elementary Spirit (: i.e. △ and Light :) of the metallic 🜍 of ☉, as the female unites with the male.
(: admirable, I like his reasoning much; the universal ☿ is willing to receive the Form of ☉, as a fertile ▽ is willing to receive the grain and its form. :)

By this friendly and natural union of the spirits, our universal ☿ is impregnated by the metallic Form of ☉ or ☽ (accordingly as you work) and receives that Form or Anima, as melted sealing wax receives the Impression of a Seal.

As soon as our coagulated universal ☿ has been transmuted into the Form of ☉ and fixt, it converts every other mercury into the same nature.

5:45 It is of the first Consequence to know our precious virgin ▽, but the knowledge and practice of our wonderful heavenly ▽ of Life or vivifying ▽ is known to very few.
(: all this you understand at present, and you will find it confirmed by what follows :)

5:46 Our heavenly ☿ which is the precious virgin ▽ of the wise (: i.e. the universal ⊖ naturæ, or ⦶ of the wise :) would

would be of no use to us, if we had not the living ☉ of the Wise to sow therein.

(the living ☉, aurum vivum, can be nothing else, but ☉ reduced into ☿; all Philosophers agree in this; this makes me think yet, that he reduced ☉ into a mercurial form (: by ☿) before he digests and putrefies it in his ∇ or universal ☿; perhaps by diligent comparative Study you may discover his final Intentions better than I have as yet done; however let that be as it may, we have sufficient Light in other processes with the dam, to work the process of this master :)

It is certain that without the △ of the Wise, our universal ☿ can not be brought to perfection.

When common arg.t vive is highly purified from all terrestrial Superfluities, it is then altered in its mercurial body, and this is the metallic ☿ which generates ☉. therefore this is the Specificated or metallic ☿ of the Wise.

(this agrees with philos. Canons, with Count Bernhardus and Ster :)

The first ⊖ of ☉ is a metallic Vitriolic ⊖, which is highly pure and free from all Terrestreity.

(: I suspect this to be a kind of Delusion, to mislead.)

It is one of the greatest Secrets in our art, to know how to unlock, open and reduce ☉ into its first matter by means of our heavenly Viscous ∇ of Life

(: heavenly, viscous, ∇ of Life: these words are very Significative!

1.o the dam is certainly the Fluid, wherein the physical Life of Man and Beasts does reside, which Moses knew, when he said, for the Spirit of Life is in the blood. this principle of physical or natural Life is manifested by a gentle heat of about 90 Degr. or a 100, 90 in most females, a 100 in most males.

Sensation

Sensation resides in the Ethereal nervous fluid, which is the most volatile Ethereal Δy and Δy part of the Serum, and is separated from the blood by natural Sublimation; by this, the Will (an attribute or power of the rational immortal Ray of the Divine Light, the Soul,) moves the Body mechanically, by Influx, by moving Sensation or the nervous fluid in the part to be moved; and this is done electrically although Suddenly; I will move my arm, the Ethereal nervous fluid causing Sensation is moved, the muscles must obey (as Matter must obey the Spirit,) draw the bones, and the whole arm moves; because this Ethereal nervous fluid, at the immediate command of the Soul, (for which reason the 10 pair of nerves conveying Sensation are placed in the brain close by the Organs of Conception and Memory, i. e. of thinking, and not in the belly,) is the genuine and only Medium of uniting the rational immortal Soul with the Body, to command the Body mechanically, not physically, and even that not always, and sometimes not at all, in numberless Instances, this Ethereal nervous Sensitive fluid is called Nature, although even this, as subtil and Spiritual it must be, is only the Vehiculum, wherein the Universal Anima mundi, Δ or Light, resides and manifests itself by universal Sensation, where there is Sensation, there is Life, where there is Sensation and Life there is motion, where there is motion there is heat, where there is heat there is Δ, where there is Δ, there is Light, and where there is Light there is Anima mundi or universal Agent, and this principle in my humble opinion constitutes the Soul or thinking Faculty of Animals after man, as not being an immediate Emanation or Ray of Divine Light breathed into the nostrils of Adam, and communicated to his posterity, by what? by

by Emanation, moved spiritually by Will and Love, (: not by not willing nor hatred :) assisted by the omnipresent Anima mundi or Δ, moved electrically, by positive Electricity, and all this can proceed only from the Male, as the animal Agent, whilst the female is only the passive Receptacle of both, the rational immortal Ray of Divine Light, and the Anima mundi or Nature, Δ, manifested and moved into gentle heat, and this is done by active and passive or positive and negative Electricity. I believe I am not far wrong.

2/ the dam is viscous, and we find that the first Rudiments of animal, Vegetable and mineral Subjects are viscous, Gemmose and Soft. (: see aurea Catena Msc :)

3/ our author calls it heavenly, because if it was not so, by its innate heavenly principle, Δ and Light, whilst it circulates in the veins of living Man, it must absolutely become so, as being truly magnetical, by the constant Exsiccations in the Sun, when it absorbs the Solar Light, and continual Humectations by the cold Lunar Rays, when it absorbs the Radical Lunar humidity, by which repeated operations the Coagulum is converted into a virgin ∇ or Snow-white Universal ⊖ Naturæ, full of Agent and patient, Light or dryness, and Cold or Humidity, Universal 🜍 and Universal ☿, the ⊕ of the Wise, or the ⊖, or ☿ of Ali Puli; his Sun and Moon.

Thus it may well be called heavenly.

S: B: :)

(: what does this want else, but a Form? a

2 Solar magnet, the Solar Form, to be fixed and determinated therein, in order to become a tinging power, multiplicable without End, by Succeeding Regenerations, by means of the same universal ☿ ? :)

p:51. To conclude this Section, my Son! I must tell you
that the Solar ☉, which we have extracted in a philosophical
and natural manner out of our Animal ☿ (☽) is the
precious Key, which opens and shuts the Door to our
Stone.
It is the unknown metallic Sperm or Semen of ☿,
and without this Semen, our precious ☿ (the ☿)
can not be made. (I think by this Solar ☉, he means
the ☉ nature in the universal ☿.)
p:53 the Spermatic substances of ☿ and ☽ can not be extracted
in a natural manner, without our universal ☉.
54. To find our Secret is as difficult as to draw the moon
from the Firmament and place it in our ☿.

We calcene for this reason, that we may dry up
the volatile humidity (the Serum) which is united to
the more fixt (to the Coagulum) in the very root,
(whilst circulating in the veins) and that we may con-
vert our precious matter (the Coagulum, after it has
purified in and dried up its own Serum) in a natural
manner, into a Salt or Calx of nature. (the ☿ of the wise)
55 One motive for calcening our Matter (in the Sun)
and for converting it into a Calx of nature, and thereby
dissolve the fixt ☉ (in the Coagulum) and evaporate the
watery humidity, is for no other reason, than that
we might dry up our precious matter in a natural
manner, in order to make our matter porous, to be
converted by nature into a ☿ or natural Calx.
p:55 If the matter was not made porous, or open, it could not
attract its own nourishment, its multiplying nourish-
ment could not possibly enter.
In the beginning of our work, Dryness must overcome
humidity, and as this Dryness is of the nature of ☿, it will
gradually be changed into ☿, yet that the porosity of
your ☿ may not be destroyed by too much Imbibition
all at once.

p:56

5. our natural Calx converts into its own nature, all the Virgins milk, /: the Serum, its own ∇ :/ which is given to it by imbibition, for its nourishment.

5. Common chymical Calcination is performed with much Labour, with Corrosives and violent Δ which destroy the porosity, but our Calcination is performed without flames by a small heat, which is so natural, that it calcines our matter in a natural manner, and does not destroy the powers of the generating Sperm, and preserves the porosity of the matter.

If our matter /: dam :/ which contains the first matter of all Things :/ was calcined in a Common violent Δ, in a furnace, as the common Chemist do, our Flowers, which are so easily alterable, would be burnt and destroyed. Nay the Body of our precious matter, cannot bear or support the violence of the flames, but is in a short time almost entirely consumed, and so much altered in its inward nature, that its virgin sperm is totally burnt, and the remaining ashes are perfectly sterile.

thus, my dear Son! mind, that the Secret of the natural Calcination of my wise ancestors consists in nothing more, than to convert the living ∇ /: healthy hum an dam :/ or the therein concealed Spiritus mundi, into a ⊖ of nature, in such a manner, that of our precious matter /: dam in tota Substantia Sua :/ nothing may be lost, destroyed or burnt, but that its porosity and magnetical powers, such as the matter had, before you collected it, may be preserved.

(: this is weighty and plain enough :)

when our matter /: the dried Coagulum :/ is often imbibed, and thereby divided into most minute particles, by gentle Decoction, /: without common Δ, as ali Puli observes :/ so that its Radical humidity /: the Serum :/ is preserved and inspissated, then I say, its natural heat multiplies and grows, and the Element Δ increases.

p:63 My

p:63 My Son! You ought to know, that the mercurial Substance of our natural ∇ cannot be washed, nourished nor multiplied but in such Things, as are of its own nature, and all other Things in Nature are here useless, and not received as a nourishment.

p:64 You must also know, that, in our philosophic work, too much or too little Imbibition and Exsiccation, are 2 pernicious Things.

too much /: at one time :/ hinders perfection, either Imbibition or Exsiccation; Too little, which is the reverse of too much, can do no mischief, therefore the too little is to be preferred to the too much. remember then, that a Small Exsiccation requires only a Small Imbibition. (: I conceive from this, that you must not dry it up into dust, nor drawn it into a Sea, or you destroy it. :)

p:65 do not imagine that the ∇, wherewith the Philosophers wash, bath and whiten their precious matter, be common well ∇.

p:65 after the natural Calcination of our virgin ∇ /: Coagulum :/ the Sperm and 🜍 naturæ, are like dead, and would never receive Life again, if they were not resuscitated! Now it is most certain and true, that they can never be resuscitated, but after you have often washed and bathed the ∇ in the flaming Δ and ∇ of Life, with

NB: that heavenly Fire, which is the vivifying Father, who generates all Sublunary Things. /: i.e. the Sun :/ and when, by frequent Repetition /: Exsiccation and Imbibition with its own ∇ :/ you shall have washed and bathed our precious matter in the vivifying Rays of our fiery ∇ and watery Δ /: Lunar Reflexion by ☿ :/ you may then believe for certain, that the Body, which was dead, is resuscitated and new born, and is become a glorified Body, by the Union with the Spirit of Life.

p:66

6 I say, that our Essential Sulphur and Sal naturæ, manifested out of our virgin ∇, after having been impregnated by the vivifying Influence of the Sun, are now philosophically and naturally sublimed and exalted.
(: this sentence is much to the purpose and must convince you that I am right, in what I have hitherto explained :)

6. After our virgin ∇ has ascended up to heaven, and Heaven has descended into our ∇, then our ∇ of the wise /: after the ∇ has imbibed all its own ∇ :/ after having been impregnated by the purest and most salutary Influences of the Moon and Stars, /: this concerns the Lunar attraction in serene nights :/ will be dunged and fertilised with and by her own fatness /: Radical humidity :/ and will then be excellently will prepared, to receive into her Womb, the metallic sperm of the living ☉ of the philosophers, which is resolved in this ☉, dies and putrifies, resuscitates and multiplies, as the grain of wheat swells and produces, when sown in a good ground.

Last Operation or Digestion

Having finished your natural Imbibitions, philosophical washings and natural Exsiccations, when your matter is become a White and gummose ☉, then preserve it carefully shut up in a Glass, that no dust nor humidity nor metal may touch it.
(: it does not appear here that he suffers the magnetical ☉, by Lunar attraction, to flow per deleq: into a ∇, as one would conclude elsewhere :)
Take your philosophical matters /: I suspect he means this ☉ and ☉ either in Leaves, or in a mercurial form :/ and unite the Gums, and put this Composition into a philosoph. Egg-Glass, and luke the neck.
(: reserve enough for multiplication :)

mind

mind that you do not put too much nor too little into your Digesting Glass

In respect to the Composition, let 3/4 of the glass remain empty, the neck not included, and put no more into one glass than 1 ℥ of Composition or 1½ ℥ at most.

Then place your glass or glasses in the philosophers Δ, and govern your heat in such a prudent manner, that your external Heat may not surpass the internal one. because if your heat is too great, no union will take place, and the matter will be destroyed.

(: I presume it must be blood heat or under :)

If your heat is too weak, the matters will not move, the Radical humidity not being moved, the matter /: ☉ :/ cannot putrify.

p:69 If you govern your heat rightly, in an equal temperature, you will see, that your matters will act into each other, and will heat each other, so that in a little time, the whole Composition will be converted into a slimy or viscous ▽.

(this is a proof that he does not liquify his universal ⊖, by lunar attraction, but uses it as a moist or gummose ⊖ :/

You must manage your heat so gently, that it may be conformable to natural animal heat, only to excite the Δ within.

p:71. our work cannot be accomplished, except you congeal and fix our heavenly ☿ /: the ⊖ :/ with our philosophical 🜍 or Metallic Sperm /: ☉ :/ which Fixation takes place by natural Concoction in a nourishing and Vivifying heat, which is the Δ of the Philosophers.

The Philosophers do not burn their Fingers, when they make the Stone.

Our Δ is warm and humid /: Steam or horsedung :/

p:73.

(: here he gives a Curious enigmatical Description of his Δ, it alludes to animal heat, but by what Contrivance, I know not.:)

the most wonderful Character of our Δ is, that it resembles perfectly the first Matter of our Stone (: Dam :) and that it is taken from the most inward parts, or the purest Substance of its bowels.

The Knowledge of our Δ discovers the Knowledge of the first Matter.

(: has he carried the digesting glass constantly about him on his Stomach or breast? as this last Enigma seems to insinuate! :)

Finis.

(I have given you the most essential parts of this small thin Octavo; he says no more about it; the remainder will be easily supplied from other processes, with the same Subject. What there is of it, is truly natural and philosophical, and illustrates Ali Puli —

I have the honour to be with true Esteem
and sincere Friendship.
Your most humble Servant
S: Beestrom.

finished on Tuesday Evening.
the 24 April. 1804.
in Will Close Square.

S. O.

a certain quaker, who some years ago dabbled in the dam, told me, 4 or 5 years ago, that he once dried the Coagulum in the Sun, and besprinkled it with its own ▽, drying and besprinckling, until the ▼ had sucked up all its own ▽.

that the superficies of his ▼, became as white as snow, but remained darck below.

that he did not know how to use it, abandonned it for many months; then put it into a ☾, and kept it several hours in a fierce heat; he said the greatest part was burnt, and he thought it was all gone, but to his great astonishment, he found after the ☾ was become cold, a bit of glass as red as a Ruby, of a deep Red fiery Tincture, about the size of a hazle nut, which would hardly break under the hammer, but at last by very hard blows, it flew in 2 or 3 pieces.

with the Corner of the fracture, he cut a pane of glass with the same ease as if the Ruby glass had been a diamond.

he said not thinking that it could be of any use, he lost it at last amongst some Rubbish.

(: the fixt alcali in the subject converted its own ashes into glass, and the glorious Ruby Tincture certainly proceeded from the attracted and fixed Light, i.e. from the Solar 🜍 naturæ :)

S: Baestrom

(: this proves the Truth of the process :)

(: Ali Pali says that the crude subject dissolves ☉ by rubbing Leaf ☉ therewith in a mortar, and converts the ☉ into a viscous or slimy ▽ :)

(: remember the Sulphureous singeing power of boiled Eggs,
boiled quite soft, on a Silver Tea Spoon. :)

CHRISOSTOMI FERDINANDI de SABOR PRACTICA NATURÆ VERA;

with

A PROCESS

upon

ANTIMONY

and its great powers.

[Printed 1735.]

Translated from the German, with Explanatory Notes interspersed,

By S. Backstrom M. D.

1801.

PREFACE.

Qui principia ignorat, ad finem nunquam pervenit.

Vulcan will be propitious to you if you separate the two great lights [the sulphur and the fixt salt] from their mercury, and purify them each separately; and they will unite, when they meet again in their third habitation; and he will accomplish that which you so earnestly wish for.

As soon as the conjunction has taken place the Artist has nothing further to do, but to leave the remaining process to God and Nature, as my Treatise will faithfully and sufficiently teach you.

I attest in the presence of God that it was not in my power to declare the truth more openly.

I received a great deal of instruction from a well meaning friend some years ago, but was

constantly hindered from putting my knowledge in practise. at last a singular opportunity almost forced me to begin the work. I was a good while however between hopes and fears. I was afraid I had not sufficiently separated and purified the three principles, viz. sulphur, salt and mercury, but I thought I should discover my mistake afterwards, during the Digestion.

PRACTICA NATURÆ VERA.

I took my sensles dew or stinking water and put it in some large glass sugar-basons, well covered to keep the dust out, and set it to ferment and putrify in the warm open air, in the same manner as the country woman exposes her milk to the air, by which means the milk becomes separated into three principles, viz: cream, whey and curds. I observed that my matter became condensed in like manner; yet I perceived none of the three principles visibly, only by the help of Vulcan [distillation, calcination &c] I separated the phlegma, the mercury, the sulphur and salt very orderly.

My mercury appeared to me first under the form of a spirituous water, which I powred back upon the residuum and distilled over again; and this distillation and cohobation I repeated four times.

This mercurial liquor I preserved in a bottle with a glass stopper.

Then I took the residuum and calcined it gently in a charcoal fire, and separated my heavenly sulphur and fixed salt, each by itself, from the superfluous dead earth. Afterwards I took my heavenly mercurial water [rectified four times], poured some of it into a digesting globe, and placed it in a very gentle heat, over a lamp, and gave to my mercurial water both its principles to dissolve, yet each separately, and then I put it into a philosophical egg-glass.

My mercury dissolved the beautiful sulphur and fixt salt [the two principles alluded to above] in such a manner that no earth remained behind visible to the sight. [There was no faeces.]

Common mercury swallows up gold in leaves, and will not forsake it untill Vulcan [i.e. fire] obliges it to depart & leave the gold by itself. The reverse of this however, happened in my work. The fire could not force my mercury to depart and forsake our sol [the sulphur] and our luna [the fixt salt]. On the contrary the three principles remained united indivisibly in the glass body.

I was in constant fears, thinking I had committed some error, but as I had plenty of patience, and as my mercury had taken up the space previously occupied by our moon [the fixed salt],* whereas I had been obliged before to separate the one [the sun or sulphur] from the other [the fixed salt],† and as my

* His mercury had dissolved all the fixed salt.
† i.e. The sulphur was obtained first.

my mercury finally devoured the moon [the fixed salt] itself, after I had separated the sun [the sulphur] from the moon, my satisfaction was the greater and my mind became more easy.

Remarks by Dr. Bacstrom.

The author here alludes to the first extraction of the sulphur (which is of a dark red colour) from the strongly dried* residuum of the distilled urine; and to the second extraction (always with the same well rectified mercurial spirit) of the fixed salt from the more strongly calcined caput mortuum. — Calcined, perhaps for an hour, in a covered crucible in the wind furnace, after the red sulphur had been previously extracted.

That is — after distilling his matter to dryness in a sand heat, and by this —

means obtaining his mercurial water by itself, he poured it on the dry residuum, (dried in the same heat) and obtained an extract of a colour more or less deep, which contained his sun or sulphur. Again he distilled this extract, per alembicum, in a gentle heat, which brought over the more volatile part, the mercurial water; leaving the more fixed part, the sulphur, behind in the alembick, in the form of a deep-red syrup:— or by care and good management carrying the distillation so far, in balneo vaporis, as to dryness he might obtain his sun or sulphur in the form of a red resin or gum.

The residuum left after extracting the sulphur, being strongly calcined, was then put to the mercurial water (or vice versa) and they were digested

together that the mercury might extract the fixed salt from the calcined residuum. The mercury being then separated from the fixed salt (the moon) by means of distillation, the salt would be left behind as white as snow.

Pott of Berlin says that this salt is the fixtest salt in nature, as is also the fixed salt of the human blood. The same thing is confirmed by Sir Robert Boyle.

The above is truly Baron de Sabor's meaning though in the German treatise he explains himself obscurely. I have had his valuable treatise in my possession for many years, but it was only lately that I perfectly understood his meaning, for which light I thank God. I have the highest opinion of the truth of his process.

The author continued.

Before I united the two lights [the sun or sulphur, and the moon or fixed salt], for the last digestion, I purified each by itself several times, until there remained no faces to be separated. Then and not before I united them both in my mercury or dissolving mercurial water.

Of the sulphur I took two parts [say 2 ℥.] and of the fixed salt 1 part [say 1 ℥.] and as much mercury as was just sufficient to dissolve each by itself. These two solutions I united and poured them into the philosophical digesting globe, leaving two thirds of it empty, and luted the glass.

After I had put my glass in my digesting stove, in a gentle degree of heat, such as the egg receives under

under the hen, the principles began to work — a reaction immediately took place between them in order to promote a new birth.

About the tenth day I perceived that the sperm of the male [i.e. the sulphur] had impregnated the female [the fixed salt] and had entered the womb of the female, causing putrefaction, which I clearly perceived by the black colour in the glass.

I rejoiced on perceiving the first hopes of future success. The friendship of the one principle for the other was so great that a constant reaction continued, untill the saviour of matter had entered the womb of his mother to be new-born.

In the very beginning I saw here figuratively represented the separation

of the chaos; afterwards the happy re-union of the two sperms [Mr Pitt says the same]; and at last the new generation appeared in a dry form [i.e. the matter was dried up] and is deservedly called *fulvis ardens*. [Because the physical or elemental rest terminates here in the elemental fire.]

The many wonderful colours which appeared in the glass and on the superficies of the matter, in the form of a cuticle, rejoiced my heart:

During the first ten days my matter became *black*; in the next ten days, of a *white hue* and brilliant: the third ten days a great number of mixed but transient colours appeared, but shortly after the fortieth day appeared the most glorious *permanent red*. [The universal corporified fire or sulphur of nature.]

I must inform you that when my matter had transformed itself into the most beautiful white I had nearly committed a folly. Pressed by necessity, I was going to take some of it out for the transmutation into silver, to help myself therewith, but as the Almighty God will be implored, whecially in these kind of pursuits, I applied with fervent prayer to our Heavenly Father, and it pleased him to send me a Jonathan, who assisted me with money, whereby I extricated myself from my difficulties & was able to continue the work to the Red.

'I thank thee, worthy friend.' if thou art still living, for preserving me at that dangerous period. 'Time, opportunity, the means & patience are the requisites in this noble art.'

When forty days and nights had passed and the fiftieth day was approaching I opened my phial in the name of God. I was then going to make projection with the Red matter as it was, and indeed I wasted a considerable quantity of it, but a sentence of the Philosophers struck my mind forcibly which says

"Lapis noster non tinget nisi tingatur prius."

I therefore took 1 ounce of fine Hungarian gold [Hungarian Kremnitz ducats, or Venetian Zequins are made of pure gold without any alloy] and melted it in a crucible, and then threw my new born red sulphur, the whole quantity, upon the gold in fusion, and kept the crucible with its contents for three days and three nights

in the fire in the wind furnace, though I learnd afterwards that 5 or 6 hours would have been long enough.

Remarks.

The Baron must have been very inexperienced to attempt, in the first instance, as we find he did, to project his universal, red matter upon an inferior metal, without first determining it with gold. In its universal state it is far too glorious to unite with the base metals. Gold or silver, as pure receptacles or mediums, are necessary, as the above quoted latin sentence instructs him, to receive first that universal heavenly fire. Then, and not before, such ☉ or ☽, rendered spermatic, seminal, diffusive, overtinctured, over hondero-

rous,

ponderous, over fusible, and brittle, (which plusquamperfect qualities it has received from the corporified universal fire of nature) can communicate to an inferior metal, what it has too much for its own simple ductile perfection, losing itself therein, after a ratio of its own power, previously multiplied — Fire being the only element that is multipliable by its own principles. — He does not inform us what quantity of red matter he had.

The author continues.

When I took the crucible out of the furnace I found in it a red, brittle, glassy mass. [Lapis metallicus.] I projected the whole upon three marks [3 half pounds Troy weight.]

of melted lead. When I poured it out it looked suspicious; therefore I coppelled it and refined it, and there remained 2 marks, 2 ℥, 3 ʒ [i.e. 1 lib 2 ℥. 3 ʒ Troy] of pure and permanent gold of 24 carats fine, such as was never dug out of any mine.

I expected to have found a much greater prize, but I discovered the cause of my error afterwards. At this time I knew nothing of multiplication, which is done by the same universal mercury that perfected the work at first. — [By the same spirit, says de la Brie, that guided you in the beginning]

That you may not err as I have done I will faithfully discover to you the whole work; but pray to God, that he may make

you a priest of this sacred science; and that he may grant you a seat in the Temple of Wisdom!

My good friend and well intended investigator of this our Art, if you will follow my advice begin the work with God and small expenses.

The matter you can command for nothing, only you must stoop for it. A digesting stove, a distilling furnace, a wind furnace and a few glasses is all you want: yet I confess that time and opportunity are requisite, and the necessary means, although but small.

Of the subject or matter of the Stone.

I will declare to you the true matter out of which the Lapis Philosophorum is to be prepared, although I will undertake to find matter enough in each of three departments of nature, in the animal, vegetable or mineral, yet one matter is always nearer than another, easier and less expensive to work, in order to obtain its center.

To obtain the Lapis vegetabilis your vegetable must be first calcined to ashes. Those ashes must be dissolved, putrified, extracted, distilled, and the essence must be coagulated and fixed — Yet our water as the universal dissolvent must do the best part.

Minerals must be pulverised, and

then fermented with our water and putrified, extracted, distilled; the caput mortuum calcined, extracted again, and the pure elements re-united, coagulated and fixed

In the same manner mineral antimony must be healed, whereof I shall speak at the end of this treatise as a valuable subject.

N. Bene.

The animal mumia has a preference above every other matter. There is no need that you should add to it any foreign matter, as it is most abundantly provided with every quality we require for our work. In this grand subject the artist will find that superfluity and abundance which he stands in need of for the vegetable and mineral work; and, believe me firmly, there is no easyer or shorter way to elaborate the great Universal work from any subject, than from the Animal Department!

Man emits something which he devises

despises and destroys, which, nevertheless, ought to be highly esteemed, because out of that despised subject may be prepared what can preserve man from diseases and from want.

Who can deny that man was created after the image of God, and that he is Master over the three Families of Nature? and if his mind is so, his secretions or fluids must partake of that superiority over other creatures upon earth!

Man lives, not by eating bread only, but by every emanation that proceeds from God! Now if he receives these for his daily sustenance, it is but reasonable to infer that from man something may be procured out of which a master can produce something good.

The husbandman knows well what urine and excrements of animals can effect in his fields! Among animal substances, however, there is a vast difference!

The excrements and urine are superfluities

secreted from the bowels of man. When putrified the excrements retain so much vegetative or increasing power, that vegetable seeds, sown in a field well manured with it, can easily receive the extracted mercury, the sulphur & salt, for its own growth, nourishment and perfection. For a similar reason the antients taught their pupils "nosce te ipsum" which was afterwards interpreted in a moral sense; yet many an ingenious man also learned how to understand it naturally and physically.

This treasure, which man carries with him over hills and valleys, and which he throws away, is a crude and imperfect thing, and must therefore be altered and brought into a better condition by an ingenious artist.

He must separate the pure from the impure and superfluous, like our stomach which only extracts what is useful, rejecting the faces. The enquirer should keep this in his mind.

The Process Repeated.

Separate the pure from the impure. After you have purified the subject unite these three great lights, Sulphur Mercury and Salt, without adding any thing foreign to the matter, and place them in their own bath, & commend the regimen to God and you will not miss obtaining a happy issue.

I tell you truly that our Saviour of matter or *pulvis ardens* cannot be concocted nor perfected without its own radical humidity. [the animal mercury.]

All that is generated is at first a slimy water, as an experienced Philosopher tells us [Ali Puli]. In this the spirit of every quintessence is hidden.

The Artist must liberate this spirit from its chains and exalt it.

Your morning or May Dew [collected in the morning in the month of May]

will always conduct you and lead you to discover and experience great mysteries.

Remarks by Dr. Bacstrom.

This is all the Baron says of the first matter and I think we need not complain of his being reserved. I shall here precis a few thoughts that have occurred to me upon the process.

You may elaborate the process from דם, from the semen and coagulum, mixed and putrified together; but Baron de Sabor certainly employes the morning urine, which he calls our water, our shining water. By attending to his process upon Antimony it will appear, from the quantity wanted, that he could not possibly employ דם for his purpose; and, besides, that subject is not despised, but urine is.

The Baron's process in its commencement

seems therefore to resemble that of the Clergyman of New York, communicated to me by Mr Lentz, but afterwards he follows a different and much shorter meathod.

In April and may he collects his subject, which he calls "the morning dew" because he takes the morning urine, and "our water" because secreted in our own bodies. He exposes it to the air in May, in large sugar glasses, closely covered, and lets it ferment and stink.

Then he distills off the volatile animal mercury, or volatile mercurial spirit, full of volatile salt. and afterwards rectifies it 3 or 4 times or oftener, untill it becomes very penetrating. This must be done in a body and alembic, with a large receiver, the joinings being carefully luted with stripes of linen and paste made of flour and water. When the luting is dry distill

with a gentle heat the volatile mercurial spirit loaded with volatile salt. The flegma goes over first, then comes the volatile salt.

At every rectification the volatile salt increases and the subject in the receiver grows less in quantity but more penetrating.

The phlegma is easily distinguished from the spirit as it makes the alembic appear more watery while the spirit shews subtile veins in the alembic.

During this distillation the fermented urine (like the הָמָ) rises in bubbles up into the alembic. To prevent its rising I have touched the inside of the body with good olive oil, applied with a clean sponge all round, and find the rising of the urine thereby prevented.

After the mercurial spirit is come over you must continue the distillation & let all the phlegma go over, but into another receiver. The phlegm contains nothing good.

The mercurial spirit must be rectified by itself untill it has become very subtil & penetrating. The spirit is neither more nor less than a subtil spirit of sal amoniac, and every spirit of sal amoniac is a spirit of urine. Spirit of urine is volatile salt of urine dilluted in phlegma.

When your urine remaining in the glass body is as thick as liquid honey, or like an oil, so that it can yet be pourd out, then pour it into a china bason, which place upon hot sand on a distilling furnace & let it dry gradually and as gently as possible, or over a balneum vaporosum, that you may lose nothing but the superfluous humidity, and you will obtain a considerable quantity of a brown or dark red earth, full of sulphur and fixt salt. (From this subject phosphorous can be prepared, & we know from Professor Greiling that Goodwin Brown

elaborated a tincture upon metals from Phosphorous.

Or — After having obtained all or most of the volatile salt i.e. after the first distillation of your animal mercury change your receiver, which must be large enough and lute the joinings.

Continue the distillation in the same gentle heat in sifted wood ashes. Observe — this must be done in a high glass body, with a large alembic; untill the subject remains perfectly dry, of a brown red colour, full of red sulphur and fixed salt. Your body should be wide enough to admit your hand in order to loosen the matter from the glass.

During this second distillation or exiccation it is possible that you may obtain more volatile salt which passes over into the receiver and settles on the sides of it, white like snow and very sparkling, the pungent smell

of which penetrates through every luting. This volatile salt should not be lost but should be added if possible to your first animal mercury. This may be effected by rectifying the phlegm in the receiver in order to obtain the volatile salt therein contained.

During this exsiccation your fire (through a charcoal one under the sand pot) must be gentle, as otherwise you would burn your still tender red sulphur.

When all this is done and your residuum is become a dark red saline earth & perfectly dry, beat or rub it to powder in a glass or Wedgewood mortar and then begins

The Extraction of the Red sulphur

i.e. our Sun.

Put your powdered red-brown earth into a digesting glass with a long neck; pour as much of your animal mercury upon it as will cover the powder two or three

fingers high, and cork the glass close: digest two or three days and nights in a gentle heat, of 80° or 90° degrees (Fahr.) as a higher degree would endanger the bursting of the glass by the expansive force of the volatile and elastic vapours of the animal mercury.

You will find the volatile mercurial spirit tinged as red as a ruby and transparent. When the red tincture is nearly like Burgundy wine in colour let it grow cold and settle; after which decant the clear tincture very carefully and filter the remaining thick sediment. By unnecessarily filtering the whole a great deal of volatile salt might be lost: decantation therefore of the greater part is preferable to filtering the whole.

Put the clear red tincture so obtained into a small glass body; set an alembic upon it and lute a receiver to it carefully; and then distill in a vapour bath with a very gentle heat.

This is necessary to be attended to for the safety of your vessels.

Your animal mercury will come over perfectly clear like rock water, leaving the ruby-red sulphur behind, like a thick deep red honey or like melted sugar; which may be farther evaporated, over a vapour bath, untill it become dry like a transparent gum or resin, which should be of a fine deep red colour. This principle being more fixt and ponderous than the menstruum willingly remains behind. This is the sulphur. Keep it closely shut up in the same body to preserve it from the air and from dust. — Now proceed to

The Last Extraction,

that of the Fixed salt (our Moon.)

This is the animal alcali, the female, which is to be afterwards impregnated by the sulphur, our sun the male, during the last digestion over the lamp.

Take now the residuum, out of which you have extracted the red sulphur. Dry it again in a china basan placed in a sand heat, covered with paper. Now you can hurt nothing: give it a good heat, so as to make the sand pretty hot. When the mass is pretty dry put it into a roomy crucible and lute a cover upon it, with clay lute pretty thick. When the luting is dry and the cracks filled put the crucible in the wind furnace and calcine the matter, for about two hours, in a red heat. Keep the crucible in a red heat for the 2 hours: no blast is requisite nor any strong draught — a quiet glowing heat is sufficient. Then let the fire die away gradually.

When cooled, but the matter <u>still warm</u>, beat it to a fine powder in a Wedgewood mortar and then put the powder in a digesting glass with a long neck (or

account of the extreme volatility of the mercurial spirit) and pour some of your volatile mercurial spirit upon it, so as to overtop it 2 or 3 fingers high. Secure the glass with a cork and bladder and place it in a very gentle warmth over the lamp in digestion, and your animal mercury will extract the fixed salt out of your calcined earth and load itself therewith.

While you digest you must gently shake the glass morning and evening by a circular motion (not up and down) in order to extract the fixed salt the better; and take care that your glass never sit hotter than you could bear to touch your face, otherwise the glass will fly, the animal mercury being full of elastic air, which will make room for itself if too much rarified.

I believe that this gentle degree of heat

must also be observed during the last digestion, for the better security of the vessels, although there will then be less danger, as the principles are in continual reaction upon each other, so that the volatile mercurial spirits is occupied with them.

When you have extracted all the juice sail let the glass cool before you open it, that it may settle. Then decant the clear solution carefully, without disturbing the sediment. Avoid filtering as much as possible to prevent the evaporation of the volatile salt — or filter, if you can, in close vessels.

Put the clear solution into a glass body, place an alembic at the top, and join a roomy receiver. Luti the joinings and let them dry.

Then distil with a very acutte heat — no greater than the heat of sun-shine in summer. Your volatile mercurial spirit will

come over quickly and leave the fixed salt behind, perfectly dry, as white as snow.

Now you have our Sun (the beautiful red sulphur) and our Moon (this snow white fixed salt, the patient receiving principle, ever desirous of obtaining a sulphur.)

(You see why the alcalised salt or Glauber's decates is such a powerful menstruum — as a fixt alcali or passive principle it is ever greedy to receive a sulphur or male agent.)

N.B. That Baron de Sabor says, the principles must be well purified and no earth or faeces be left in them.

When you have the principles perfectly pure then follows the conjunction, by means of the animal volatile mercury, as a medium conjungendi animam (sulphur) — cum corpore (fixed salt) in due proportion; which Baron

de Sabor teaches us where he informs us that he took 2 parts of sulphur and 1 part of fixed salt, also as much mercurial spirit as was just sufficient to dissolve each principle by itself. Then he unites the two solutions in his digesting globe, luted it and set it in digestion. In what follows the Baron is sufficiently plain.

(When you weigh any thing do it in a clean china cup balanced with small shot & take care not to let any metals or even your fingers or your breath touch any of your principles.)

The Author continued.

Of the Philosophical fire and the fire of Nature.

Every seed sown in the ground grows and thrives if it receive the dews by night

and gentle showers by day, and is afterwards nourished by the sun's all cherishing influence. With too much humidity or with none at all the seed perisheth.

I assure you if a seed be ever so good, and be sown in ever so good ground, it will perish if its internal natural fire be not moderated by dew or rain.

Every element has its own fire — Every fire its own water — Every water its own earth. Whosoever is ignorant of this knows very little of Natural chemistry. [The Baron means that the 3 principles cannot be united without their own water or medium, their own radical humidity (the mercurial spirit) to which he alludes in speaking of the Dew or Rain.]

So would the seed [the ☿] sown in the earth [the fixed salt], perish if it had neither dew nor rain; but this it is furnished with in the ascending and descending, or circulating vapours of the mercurial spirit in the digesting glass.

Of the Natural Furnace.

The natural furnace is the place where every production of nature comes to perfection. For animals it is the matrix; for vegetables the earth; for minerals the quarry or silex &c.

Every seed before it can come up must previously become soft or slimy and pass through a kind of putrefaction. Its mercury or threefold powers after having received the dew of heaven and after having liberated

itself from its coverings, begins then to sprout, to grow and increase; and the more it can enjoy the benign influence of the sun, with natural imbibition of rain the greater is the multiplication.

Corruption rides the external form dissolves the principles, preserves the occult proportions, changes the colours and regenerates the subject. But none of this can happen until the things consist of water and earth.

All this is performed in the natural furnace and in one only vessel. Now if you would ask, What then is this natural furnace? the answer you must have perceived already. You have heard, that if a seed is to produce it must be sown in the earth, which is its natural furnace.

You know likewise that all minerals—ores and metals, grow in rocks, stones & loam or fat earth

Should you overlook these things you would labour in vain and see your seed perish— because, if you wish to concentrate your matter into a fiery powder you must make use of a stony matrix, somewhat less than the circumference of the earth, otherwise the hinging principle would evaporate.

[He alludes here to the digesting glass which is silex— his stony matrix— and globular, like the earth; but you must not fill the whole circumference with your matter. Should you do so, the vapours from want of room to circulate would burst the glass; and, on the other hand should you employ an open vessel, as a bason or the like,

the tinging principle (the central fire) would be dissipated and lost.]

It is of the greatest importance that the Artist concentrate his matter [and himself also]. The whole art of Natural Chemistry consists in this — Concentrate every thing without loosing the elements or central principles.

Of the Philosophers Water.

The water of the Philosophers is not common rain water, nor spring water; but it is our water, despised by every one, except ourselves who esteem it highly. There is no living creature upon earth that can boast of having been produced or generated without water.

Should I further the two great lights ever so much, no new birth could

follow or be effected, should our water, in which the planet ☿ rules and has power, not be added to dissolve each light by itself.

"Lapis noster fit ex tribus [☥. ☉, ☿]
"Nullis datur, sine quibus
"Deus dat Spiramine."

Nothing in the world has power to dissolve and reunite our two great lights [☥, our sun. and ☉, our moon], except our mercurial water.

"Lapis autem Ille Philosophorum,
" i.e. ☿ noster a Natura Creatus,
" invenitur per Deum altissimum,
" et nihil plus indiget, nisi quod est
" superfluum in Eo, ut removeatur.

"Ergo ipsa præparatur materia, ut
" purum ex Ea eliciatur, ferreum au-
" tem et fæculentum removeatur: hoc
" est nihil aliud quam separatio puri
" ab impuro."

In this our Lilium, which is of a clear white colour, because its inward principle [the volatile salt] is turned outwards, are hidden the three principles of the Philosophers, salt, sulphur and mercury, which have a power to tinge into white and red.

If a Philosopher searches for any other than our water he will never accomplish any thing good!

N.B. In the Animal Mumia this water is abundantly to be found, so that the searcher needs not to add any foreign water.

[The animal mumia is the דם, and its secreted serum; and thence comes the sterile urine. all containing the same elements or principles.]

After corruption and digestion is happily ended, which are the two

principal things in chemistry, as — much water, spirit and mercury will be left as the Artist can possibly want for our work.

From all that I have said you will now conceive, that our mercury and vinegar, our spirit, our salt water, is not common water but our water.

Were not our mercury a humid, spirituous and, though invisibly so, a volatile, yet a visible mercury, it could not dissolve our two great lights [sulphur and salt], much less unite them amicably.

I hope I have told you plain enough what our mercury is. If you do not understand me blame your own dulness.

Of the Philosophers Earth.

I have said before that every element contains all the elements. The Earth contains fire air and water; and the case is the same with the air and water. Nay the fire, although the purest element cannot act nor manifest itself without the assistance of the other elements

N.B. When you have collected your Philosophical water and have set it in digestion to ferment and putrify, you will observe with astonishment how the earth settles at the bottom. — [This earth is taken notice of by the New-York Clergyman, by Ali Bufi, and by Baron de Welling.]

[When the air is naturally warm as in the summer time the fermentation of the serine requires no digestion; but in winter this cannot take place without the aid of a gentle artificial heat over a lamp, or by means of the heat excited in a dung-bath or the like, as bath.]

What is it that causes the Earth to settle? Is it not the inclosed air and fire?

In this precipitated earth our greatest treasure is hidden, which cannot be extracted from it but by our water [i.e. our mercurial spirit or animal mercury] yet it cannot be effected per se, or of its own self, if N.B. the artist does not understand how to separate previously the wet from the dry [this alludes to the first distillation of the philosophical mercury in the form of a water abounding in volatile salt, which must be concentrated by four, five, or six rectifications and cohobations] in which operation Vulcan will willingly assist you if you ask him.

Then, when afterwards [after having distilled the animal mercury from the well fermented urine] you know how to extract our greatest treasure, our sun

and our Moon, from the remaining earth, and to purify or separate them from their extraneous faces, and, when pure, to reunite and marry them with their own principle [i.e. with their own rectified animal mercury], then, and not before, you will have reason to rejoice.

Although that earth will at first seem despicable to you, yet you will see and know the wonders of Nature, when your vinegar [the animal mercury] will be found sufficiently capable to separate the Husband and the Wife [the sulphur or fixed salt], and finally, to unite them that they may multiply and obtain a new birth, more glorious than the parents, as a blessing. [i.e. the regenerated ens sulphuris of nature, ready for further multiplication and fermentation with gold].

Read my plain treatise with attention. I write the simple truth. When you have acquired a sound theory, begin the work with God and a happy issue will not be wanting. I declare to you in truth that except the following trifling things I have told you all.

In respect to the philosophical furnace you must have it made of baked clay; but for calcining you want good roomy crucibles, for distillations you must have glass bodies and and alembics that fit well, retorts for rectification, a smaller bodies, and good large receivers.

When I had purified my principles, and was ready to unite them, I procured a few earthen vessels, glazed inside and outside, with convenient covers, and having a groove round

their lip to receive the cover and allow them to be closely fitted. Here is the form of the vessels:

After I had put my principles therein I fitted on the cover and put the vessel in its natural furnace to be warmed, but I was careful not to give a greater heat than nature requires. I had no accident: the vessels did not burst but remained sound to the end of the operation — even to boil therein another time. In this manner also [i.e. with the natural furnace the heat of fermenting horse dung or the like] you may work. I assure you that you will succeed.

A multiplicity of vessels and diversity of matters, if you do but rightly separate and purify your principles, is perfectly unnecessary, because "In unum multitudine ars nostra non consistit."

Remarks by Dr. Backstrom.

We may infer from the Baron's Treatise that the work may be accomplished in the Winter as well as in Spring or Summer time; provided you have a conveniency of fermenting and putrefying a quantity of urine (5 or 6 gallons) in an appartment kept at a temperature of of about 30° of Fahrenheit. Well digested morning urine must be employed: after fermenting & putrefying the urine, and not before, distill and separate the three principles. But Baron de Sabor seems to have fermented in the month of May, in the open air, as the country woman ferments her milk before she churns it to separate the butter from the whey and curd; which is certainly the best and most natural way. — When your clarified urine is fermented you may begin the distillations and rectifications of the animal mercury and proceed to extract the red sulphur and snow-white fixed salt, as the

Baron teaches, and afterwards unite and close up your principles in their proper vessel. The vessels is then to be put in the natural furnace, or it may be put over a lamp in a digesting furnace in a well regulated heat, till it pass through its regular changes and crown your labour by attaining perfection.

We may observe however that in what the Baron says respecting the glazed earthen vessels there is something like a philosophical quibble, intended perhaps to mislead the self conceited student who takes every thing literally. If he placed his digesting glass or glasses, surrounded with ashes or sand, in such pots as he has described, with covers luted on how could he see (unless indeed the cover was of glass and transparent, or the neck of the digesting glass came up through a hole in the cover) the different colours in succession which he describes viz first black,

than various tints till the white appeared, and after 10 days the red? Such rods as he describes might be convenient for placing his digesting globes in the dung bath, but certainly not necessary, unless keeping the outside of the globes clean were to be held as essential, which is not the case; but the close luting must be taken with some limitation, unless, as we have said, he had glass covers, or holes in the covers for the necks to come through. If we take him literally, he could not possibly have seen the different colours and changes.—
The Baron proceeds and gives the following:

Simile

"When Man and Wife unite in the Coitus, and when the spirituous sperm of the males is united with the female sperm in the womb, I mean to say, when the ovulum is detached from the ovarium and receives the spiritual

[art of the male sperm in the womb] as the male sperm heats and enlivens the female sperm [the ovulum] similar to the egg of a hen, a new creature is formed but before it can come to perfection and be born it must have its limited time.

It is just so with our great philosophical work. Our mercury is the mother of our wife and previously contains her. As soon as our mercury [the mercurial spirit] has spiritualized our sun or heavenly sulphur, and has given him to his wife [to our moon] in her white garment, this celestial fire or sulphur, from natural love and sympathy, immediately embraces his wife, who, having been absent from him for some time*, receives her husband with eagerness and mixes with him in love until her sperm becomes impregnated and proper to produce a new birth. This is

* Yet while the principles were kept separate.

visible when the work appears black, which is a sign that these four principles are in putrefaction, without which no new generation could possibly take place.

When putrefaction is past and the Fœtus has received life from its parents, it wants to be cleansed and purified, but this requires a limited time. It exhorts the Operator to have patience, saying: "Hearken ye Son of Art! Would ye pluck fruit before it is ripe, and desire to reap before harvest time? Wait with patience till what Nature herself begins be perfected by Art, and the Infant changes its black mourning for a white gay dress.

When at last this unborn infant has received, in the womb of its mother, the most beautiful whiteness, and perceives, before its birth, that the colour of its fathers garment can bring it to greater honours, the new born infant ["Tinctura alba"] endeavours to acquire

something of its father's perfection, which the father does willingly permit; for which cause the infant begins to be clothed in various colours, inclining towards redness.

The father [the sulphur], foreseeing that his son will become more exalted in the world than himself, gives him, towards the fortieth day, his own beautiful gold-coloured purple robe.

As soon as the son appears in this perfect red robe he exclaims:

"I am the son of the sun [sulphur], the moon [the salt] was my mother. I am an enemy to all diseases, because my body is indestructible and incombustible. God has given me power to give to men and beasts health and long life, and also riches to men.

"Give me one part of fine gold to devour, and let Vulcan assist me, and you will see

that it is in my power to take away all infirmities from the metals, and that I can ripen and ameliorate all that is unripe and impure"

Conclusion.

My Dear friend! you will find, perhaps, my writings too simple: they are, however, agreeable to Nature! Nature will be inspected with simplicity and humility, not with prolixity and pride!

It is so with our great work! The poor possesses it as well as the rich, and may accomplish it as well as the rich; but God has this work under his special direction!

FINIS.

Having promised to add something profitable concerning Antimony I shall now do it in the form of an Appendix.

APPENDIX.

PROCESS WITH ANTIMONY.

Take, in the name of God, of the best Hungarian mineral antimony, which has never been in the fire, and beat and rub it to a most subtil powder in an iron mortar.

Of this powder take the weight of eight pounds and put it into a very large green-glass matrass with a long neck, and pour upon it our vinegar which I have taught you how to prepare, or distilled rain water [this is a quible, he means our animal mercury or our water], so that the water may stand a hand breadth over the powder.

[Here is a strong proof that the subject employed by the Baron was urine and not דם; for such a quantity as would be required of animal mercury for this process could not

be easily procured if he substitute that of the דם. Instead of taking the rectified animal mercury perhaps the urine itself would answer if previously clarified, by standing in a close vessel for 6 weeks or longer, till it has deposited its first slimy sediment. It is then of a sea colour and perfectly clear like wine.]

Fermentation.

Put a small receiver over your matrass, & tie a piece of shamoy leather over the joining, which will allow a little of the air to escape, & so the glass will be preserved. [Or put a stopper in the neck, but not tight, and tie shamoy leather over it.] Place your matrass in the Winter time in horse dung, but in Summer in the sun-shine in a warm garret, for three months; and when you perceive some small bubbles or froth on the top of the liquor then it is fit for distillation.

During the first week of this period the matrass must be shaken gently morning and evening, but no more after the first week.

Distillation.

Now shake up the subject in the matrass and then pour it into a large glass body, wide enough to admit your hand and of such capacity to be only half filled with the subject, or even larger.

Fit a large alembic upon the body and adapt a large [a two gallon] receiver, and lute the joinings carefully [with strips of linen applied with flour and water. The body should stand firm in fine sand, five or six inches deep in the sand pot in the distilling furnace.]

Then light the fire and with a gentle heat distill all the humidity over into the receiver, until the volatile salt settles in

the alembic; as white as snow, which by the succeeding vapours will be washed off again and come over into the receiver.

Continue the distillation untill the residuum is perfectly dry or nearly so, then let it stand untill the vessels are cool. Pour the liquor impregnated with the volatile salt into a large glass bottle which must be shut with a glass stopper.

Rectification of the Animal mercury.

Pour this liquor into a clean glass body, apply an alembic and receiver and lute the joinings as before; then distill the spirit and volatile salt, which will always go first, over into the receiver.

This must be done with a very gentle heat in baln. vap. the spirit or volatile salt comes over in very small drops: the phlegm makes large drops and covers

the alembic with large watery veins. When you find that the phlegm comes over in large drops take the coals out of the furnace and the distillation will cease in a few minutes.

What you have now in the receiver is is the animal mercury. Pour this when cold into a glass bottle & shut it up with a glass stopper.

Rectification of the Phlegm.

Next morning distill the phlegm over. i.e. rectify it from its brown dirty faces. The rectified phlegm will be useful to fixify the fixed salt with.

Rectification of the Principles of the Antimony.

Now take the dark coloured thick residuum out of the large glass body in which it was left: put it into one or

more roomy crucibles and lute on the covers with clay lute.

When the luting is thoroughly dry and the cracks filled up calcine them in the wind furnace, in a red heat for 2 hours, so that the covers as well as the pots may be continue all the time of a red heat. This calcination must be done in a quiet glowing not too strong heat, but not excited by the blast or too strong a draught, as the matter is to be calcined only, not vitrified, which would destroy the work.

When the crucible is cold break it and beat your red matter, while it is yet warm, in an iron mortar till you reduce it to a powder: sift the powder & beat the grosser parts till all is equally fine.

When you have reduced the whole to a fine powder put it into a long

necked matrass and pour your animal mercury upon it. Shut the matrass as you did before and place the glass in the sunshine, or, if in winter, in an equally gentle heat, shaking the glass gently morning and evening.

Let it stand a week or longer, in order to extract the sulphur and fixed salt out of the calcined antimony.

Your animal mercury must cover the powder two or three inches. If you have not enough pour a little of your rectified phlegm to it to supply the deficiency.

When it has stood a week, if longer so much the better, then pour off the clear impregnated solution, and filtre the remaining thick residuum. Set the filtred portion by a while to clear, and still better by depositing what it can.

Distillation.

Put your clear solution into a glass body as you did before when you rectified your animal mercury, and with a very gentle heat distill your animal mercury over as clear as rock water. Continue the distillation until there remains a reddish or brown fixed salt and sulphur dry in the bottom of your glass body.

Further Extraction.

Pour your animal mercury again upon your antimonial residuum and digest for a week or ten days as you did before to extract any more fixt salt and sulphur that may still be in it. Pour off the clear solution, filtre the remainder & distill as before. The salt and sulphur which you will thus obtain you will put to the first.

By these extractions your animal mercury will perhaps diminish in quantity: if so supply the deficiency with the phlegm, for the fluid should always stand 2 or 3 inches over the antimony when sit to digest upon it.

When you find that the digestions do not take up any thing further from the antimony discontinue them: what remains then is only a terra mortua.

Purification of the fixed Salt and Sulphur of antimony.

Now dissolve your fixed salt and sulphur which you have collected in the animal mercury, which will soon be effected, in a very gentle heat or in the sun shine. So soon as it is dissolved decant off what is perfectly clear and filter the remainder. Then distil the animall mercury gently from it.

by repeated solution, filtration & coagulation, by distilling the animal ☿ from it this salt & sulphur (in one subject) will become perfectly clear and beautiful. This must be repeated, says the Baron, until there remain no faces on the filtre.

Distillation of the Red Oil of Antimony.

Now put your purified fixed salt, which contains its own central sulphur, into a digesting glass, and pour your animal mercury, without phlegm, upon it, so as to cover it 2 inches high, and dissolve the salt therein, by placing it in the sun or in an equally gentle heat. It must now dissolve entirely without leaving any faces; but if it leave any decant off the clear and filtre the remainder once more.

The Baron says — "Now distil in an open fire, and a blood red Oil will come

over. Rectify this oil three times, untill no faces remain in the retort. Calcine the residuum which was left after distilling the red oil from the fixed salt; lixiviate the fixed salt now obtained from the residuum, and by boiling the water away you will obtain a very beautiful salt.

Explanation

Take a tubulated retort of such a capacity that the subject may only half fill it. Cover it with a thick coating of clay lute & when dry put it in your sand bath so deep as to be near the bottom & place the sand pot over your wind furnace that you may be able to make the iron pot red hot and to make the sand to glow. Apply a receiver to the retort which should have a long beak & be entirely buried in

the sand, except the turbentine. Luite the joinings carefuly and let all dry. Thus prepaird pour the clear solution of the ☿ and ☉ into the retort & shut it tight with the glass stopper. Distil with a gentle heat until all your animal ☿ is come over and the subject in the retort appear dry.

When the vessels are cooled take away the receiver and preserve your animal ☿ for future use.

Now apply another clean & dry receiver and luite the joining, unless the retort & receiver have been ground to fit each other. Light your fire and increase it gradually to such a degree that the sand pot may become red & the sand sufficiently hot to make the sulphurous antimonial oil come over into the receiver, leaving the fixed ☉ behind. When

all is come over and the residuum remains dry let the fire die away gradually.

This red oil must be rectified per se 3 times untill it leaves no faces behind. This may be done in a small tubulated (coated) glass retort and receiver.

Now pour some warm distilled rain water upon the fixed ⊖ left in the first retort. When the salt is dissolved filtre the solution and then evaporate it to dryness in a baln. vap. Dissolve the ⊖ thus obtained in some of your animal mercury, filtre the solution again, & then distil the animal ☿ gently from it out of a small glass body over a baln. vaporis. There will then remain behind a beautiful transparent white fixed salt.

Now you have separated the red 🜍 from the fixed ⊖.

Union and Coagulation of the purified Principles.

Rub your fixed salt, previously warmed and dried, to powder in a warmed glass mortar. Then put it into a digesting globe and pour your rectified ponderous red oil upon it. Let only a half or a third part of the glass be filled and seal it. Place the globe in ashes in a kamp furnace over a gentle heat, and in a few weeks it will be coagulated and fixed into a deep red very ponderous substance.

This has power to heal every disorder the human body is liable to. If rectified spirit of Wine be tinged with a few grains of this soluble powder you have a ruby-red essence equal to the best ☉ potabile. The Dose is from 3 to 6 drops in a glass of wine.

If you project this fixed red powder on ☉ in fusion it renders the ☉ red, brittle,

fusible and vitreous. One part of the substance tinges ten parts of silver, mercury, lead or tin into good gold, and it can be multiplied before fermentation by the red ♄ or by the animal ☿ by solution and coagulation and fixation.

FINIS.

EXTRACTS

From

La Clavicule de la Science Hermétique, ecrite par un Habitant du Nord, dans ses heures de loisir L'an. M. D6CXXXII.

1786.

The key to Hermetic knowledge, written by an inhabitant of the North in his leasure hours in the year 1732

Printed An. 1786.

Translated from the French, with Remarks interspersed.

By S. R.

An. 1800.

Extract from
Clavicule de la Science Hermetique.

:17. Consule te ipsum, nosce Te met, et ambula ab intra
When by long Experience the Harmony which does exist between man and the Universe, became known, Man has been called the Abridgement of the Universe, or rather the Microcosm.

This is the Key to the Seal of Hermes, Whose Emblem is a Hand holding a Sphere or Little World with this Inscription: What is above is like unto that which is below.

:21. Venerable Antiquity judged not of the Excellency of Man by the corporeal parts nor by the Terrestrial nor by its Elements, which daily Experience teaches us to be subject to numberless Calamities and what proceeds from the Elements returns to them; but she judged of Man by the admirable Connexion and Concourse of Superior and Inferior Virtues found in him as in Their Centre.

Those Great Men seeing that other Animals were formed only of Two principles viz: of an Organised Body and of the Vital spirit They remarked in Man a Third principle, which exists after death, which They named Sometimes the Soul, Sometimes a Celestial Fire and at other Times a Genius or Spirit.

deprived of Revelation They conceived Various Ideas

concerning

concerning the Origin of Man, whom They judged to be totally differing from the other Creatures by his actions amongst which They reckoned Intelligence, Sound judgement, Memory and Will. The Fondness of Man for mathematical Truth, which cannot deceive, and ~~autre~~ other Notions totally differing from Those observed in Brutes.

p. 29. But in Order to preserve that Medium, which does exist between man and Nature, which They named the great Chain, and that Divine Science, which They had acquired by so much Study and Trouble, from total Oblivion, They took great pains to transmit the Same to posterity in Colomns, on Marble, on Stone and in Books in hieroglyphic and Sacred Characters, that the worthy Sons of Art alone might be taught and the Vulgar excluded.

35. The simple Way of Nature is in my Opinion the only true Way. It is impossible even to Nature to generate gold without the Sperm of Gold and it will never be more possible to the Greatest philosopher to dissolve ☉ philosophically and Naturally, in Order to reduce it into Sperm of ☉, without our Art, and without the Balance of Nature; But the Trouble is to find out the means to obtain the Key to the Shut Royal pallace! The Arabians took great pains to hide the Key, they teach us nothing profitable.

Whatever Author does not directly teach you the simple Ways of Nature, leads you astray.

I will nevertheless advise you, if you can but obtain so much Conquest of yourself, after having studied Good and Genuine Authors, to efface seriously out of your Mind every Idea of Metals and Ores.

If you apply yourself only and solely to the Generations of Nature, to make an Examen thereof, be well persuaded that you have entered the Royal path.

/. What becomes here of the Decompositions of ☉, ♂, ♀ &c Diamonds and Rubies of modern Chymists? Why do not they thereby find out the Spirm of ☉, and multiply the Same? :/

§:39. The Matter

My first Matter is neither Animal, Vegetal nor Mineral, but partakes of all Three.

It is Universal and more common in the world than any other Thing Whatever.

It ought to be named Microcosmical from Sympathy, and it deserves it.

It may be found at all times and every Where, in the Indies as Well as at Rome, by Day as well as by Night, in Summer as Well as in Winter.

The matter can be got with very little and a great deal of danger, and no Mortal can do without it. It is never at rest, but always acting and in motion never expected to sight, but always hidden to the Eye.

The Mine, where it is found is deep and covered with thick darkness, because it is hid up in narrow places and in the Entrails of the Earth, from which my Matter is taken and made manifest Suddenly be an intelligent Artist.

I. What can he mean for God's Sake? I may Study seriously to come at it, and be so kind to favour me with your Thoughts; on my Side I'll do the same! :)

Its Origin is the Earth and its Life is from Heaven. See that Heaven it is animated and not dead.
Our Mercury is Vulgar, but it is not Argentvive.
Argentvive is a Cold Fluid, mine is a warm Fluid.
To depurate Argentvive cost much Labour, whilst my mercury demands only one Labour, which is my own Way.

My mercury is found only in one Body, although Every Creature living under the heavens is jalous thereof. It has the same Colour at the End, as it had at the Beginning, although it should become infinitely exalted.

It is

It is formed out of an infinite number of other matters, which it indicates, being analised and caused, the affinity it has with the 3 Departments of Nature.

Although it is out of my power to form or to compose it, that does not vex me; because Nature gives it me prepared and already formed as much as is sufficient for my work.

43 It is extreemly vile and abject, ~~no~~ but it is also very precious and esteemed, even before its first preparation or Operation.

Its name is very well known by every Body, but its Vertues are more than secret and hidden.

It has deceived several people, who promised to themselves great things of the Excellency and heavenly Origin of this matter, and took great pains to bring it to perfection, but they were ignorant of its true and [illegible] [illegible] and failed; for that Reason great Philosophers have rejected this subject and condemned it, and not without a Cause, because it cannot be [illegible], nor can [illegible] be enlivened and perfectioned but in and through its own [illegible] one method only, which is [illegible] natural, convenient, hidden and philosophical.

The Liquefaction of [illegible] is by exposing it to the Moon and Stars.

Every Elementary Fire, even the smallest, what name

6) name you may please to call it, disperses and ~~destroys~~ destroys it. The subject is more useless than you can conceive it to be, without the exact knowledge of our Fire, our Vessel and our Athanor.

Authors teach us less than nothing about these things, because they have so carefully effaced even the Hints, that young Beginners soon commence to doubt the Existence of the Whole art.

They praise as Oracles their Errors, Trifles and Dreams, and cause people to take infinite pains and loose their money. they cause them to fall into Labyrinths out of which they seldom get clear.

It is then to be wondered if this noble Science and Researches of the most perfect preparation that exists in Nature, should in our days be hated, despised and ridiculed.

I doubt that the Necessity of hiding the Truth in this Things, as the philosophers pretend, can justify their Conduct. I think it is better to say nothing than to deceive.

N.B: I insist on it, that Nature alone is the only Guide and Mistress of and in this Works. because Nature cannot err nor deceive Others.

Having declared the Matter, there remains to consider and find out, how it is to be corrected and purified.

purified. This cannot be done by any elementary nor artificial Fire, in no Vessel, nor Furnace, but must be performed by its own Fire, which God the Creator has given from the beginning immediately to Nature and which we inherit.

~~although~~ The Labourer although of a great understanding and genius knows it ~~either~~ not the most expert Alchymist is totally ignorant of it. We feel its Virtue every moment, but we do not know the place where it dwells after its retreat.

It is invisible; i.e. the philosophical Fire / but not insensible, it is pleasant, Vaporous, continual, equal, and never leaves the naked Matter.

/: these words underlined the author has borrowed from Pontanus :/

By that vital Fire of Nature the matter is preserved nourished and defended, though it dies and is corrupted it buds, becomes green, brings flowers and seeds, corrects itself is made perfect and multiplied.

The Study of that Fire is much more difficult than that of the matter itself, because it cannot be found out by Books.

: you know Sir, that I believe the Electr: Fluid to be the Fire of Nature, which when agitated becomes Light, which Light when agitated becomes Fire,

Fire; when moved in a proper manner yields Heat as the Indians procure Fire by moving a Stick in a Grove cut in a piece of hard dry wood, and as the Smith by gently and regularly hammering an iron Rod, wherein the Fire of Nature is tranquil produces Heat and Light by motion.

This my System of Nature causes me to think that our french Philosopher uses no external Heat at all but his matter is placed in a deep Cellar and is perfected, putrefied and regenerated by its own Fire, which in my Opinion can be nothing else but the Electrical Cold Fire, manifested in Light or heat by motion and in comon Fire by a still stronger agitation and by collecting a sufficient number of Rays into a Center, and giving it Something to act upon. :/

N.B. The Knowledge of our Fire (continues the author) is far preferable to the Knowledge of the matter itself, because knowing the matter contributes but little to the Knowledge of the Fire, whilst on the other hand if you know once our Fire, the knowledge of our matter can hardly remain a Secret to you.

/: These last 7 Lines may lead to a Discovery, they seem to be of great moment. :/

The Vessel is neither artificial nor made by Hands, but natural and homogeneous: in a [illegible] with a neck, shut and open, as necessity requires it, opaque and dark.

/: Here I think he hints at the Bladder of man, which contains the Urine; in the Urine is certainly the necessary portion of the Cold Fire of Nature as appears plainly by its phosphorus.

Urine does putrefy per se, becomes Red, and in process of Time deposes a White Salt, which will yield phosphorus. However I may be entirely wrong, nevertheless Ali Puli says plainly that his matter is taken from man; now whether Urine or Dam is meant God knows best, or perhaps neither of the two :/

In this Vessel /: continues the Author :/ which is the only one on Earth, the Matter commences, is boil'd and made perfect.

/: Here I am lost again :/

It can be had every where and every moment, and it does not cost so much as our Fire, whose matter costs much to many people.

It /: the Vessel :/ shuts itself hermetically and opens itself. It receives no more than what is convenient and refuses what is superfluous; you

16/ you need not to trouble yourself concerning the proportion or quantity, nature is not ignorant of what she wants, if we do but assist her.

p:49. I have but one furnace which is of Earth, but natural and not made by art. It has two Vent holes, the sides of the Furnace are open; it is so moveable, that I can easily carry it from one place to another, and even take it with me during a long journey without any fear of being betrayed.

f: He must mean his own body: are the 2 Vent holes the Nostrils? :/

What is astonishing is that my Athanor contains within itself the strongest Fire of Nature, or as others call it the 4th degree of Heat, and by its Vertue it subsists. Nevertheless it breaks and is destroyed by the smallest elementary Fire, nay even by a Lamp Heat.

You may conceive by this how much our Furnace differs from an artificial Vessel.

f does he not again mean the Vessel, containing the matter in its crude State? with its internal Fire the phosphorus? :/

p:51. What renders this Work so difficult, is:

1° The knowledge and Care required to hit the moment when the Matter is born or appears; because this Work resembles much the Generation

of

of man, as our matter has the power of Conception and of being Born.

The Management of the Fire, wherein such as do not use the necessary precautions commit Errors even upon the Whole Edifice; a Rock which is easily avoided if you pay attention.

The Secret of the Art. This I learned quickly by ascending to its Fountain or Beginning. The Rest is easy and not at all disagreeable, except the fetid Smell which Strikes at the Beginning.

The Colours are 3, the Black, the White which equals Snow, and the third which resembles a Rose, although the mixture of these 3 Colours produces other Colours.

I leave it to any One to examine, to what I have said, if this excellent work is so laborious, painful and despised, that it should be totally despised and rejected? or that it should be deemed a Work of a Deranged Brain.

I am rather convinced that it is so easy, that it can be made as well by one of my peasants, because ignorant of Chemistry, provided I have before hand Whispered a few words in his Ear, as by the most expert Philosopher.

But the principal Reason why Nature has hidden the Open and Royal Process to so many Philosophers, even to such as are of a subtle and penetrating mind, is because they go astray, even from the very Beginning of their academical Studies, from the simple Ways of Nature by subtle Conclusions, and deceived by Illusions of the bad Reason, they imagine and swear that this our Art is more profound and more difficult than Metaphysics. Although ingenious Nature walks a plain Road in this Art like in all her other Operations, a plain and simple Step.

Our Matter is One only and but One simple Cochl
N.B. The Matter, The Vessel, The Furnace and the Fire are One and the same Thing.
/: What can he mean? :/
What necessity is there to seek in foreign Countries what we have abundantly at home? But abject Nature, neglected and despised, is not a proper Object to attract the Notice and Esteem of great Philosophers. If they should learn to know her, she would not seem worthy enough to Men of such acknowledgement, to occupy the time and Study of such as despise the knowledge of their own Nature, and who in their pride and pomp elevate themselves above the Stars, associate with Them as with their
intimate

intimate Friends, who look up to the Sun Their Chief, and after having offered to Him the Moon in Marriage, They demand for a Recompense a free access to the immense Treasures of the Spouse.

/: There seems to be something revealed here, concerning attraction or Liquefaction by the moon and Stars, and Exsiccation by the Sun, until it becomes a snow-white Salt. :/

But in Vain do They expect a posterity of the dead! The superb Idols of the Vulgar do not enjoy any single privilege above others in our Work.

They must have our Water the moment they want to cast the Seed and than They will be blessed with Fruit, by the assistance of the Sun.

/: here he either hints at a Solar Heat, or at the last Fermentation of the Red power with ☉ in the Crucible, to specify the Medicine. :/

p: 61. To return from our Digression to our Subject, you find many things in Books concerning distinct Works, i.e. the animal, Vegetable and Mineral Work.

/: Isac Hollandus, Basilius Valentinus &c. :/ concerning the Universal and particular Work, the Work of Saturn, the humid and the dry Way.

I do not wish to diminish the authority of respectable Writers, I doubt nevertheless if by so many Descriptions, They did not mean one and the same Work.

/: That I believe by no means, but am convinced that there are a great many true processes upon different subjects Animal, Vegetable and Mineral, to bring each them and obtain a tingeing power, but the most simple processes must be the best! :/

I believe: continues the author: that many Philosophers after having obtained our true Universal Mercury, /: our Water :/ have endeavoured to abridge the Work by various means as the patience of the Moderns is seldom of sufficient duration to carry this admirable but long Work to that high Degree of perfection, which can be done by Art and Nature.

Nevertheless I could never persuade myself, that any philosopher ever could carry his Work to a desired End by any other Mercury than by our Matter, whereof I have spoken before, and by no other method than ours, wherein Nature has hidden the key of her Treasures. Wherein finally there are no Superfluity but the Whole is transformed by means of an assiduous Coction into a Glorious Elixir.

That is, in my Opinion, the humid and dry way, the animal, vegetable and mineral Work.

Dayly Experience teaches that Nature can, according to her own pleasure, and according to the Disposition of the Universal Mercury, produce thereof an animal,

a

a plant, a Mineral or Metal.
[This puts me in mind what you have translated from Girtanner from the Annales de Chimie, concerning the plants vegetating in the Rain water;
Aqua Coelum, the most interesting point you have translated in English from me, besides to produce animals, vegetables or minerals, which last, when expelled, always yield a few grains of ☉ of 24 Carat:]
Dew, Rainwater, Snow &c certainly do contain the universal Sophic Mercury in forma of ▽.]
The Regimen and the Colours [continues the author] teach us and place before our Eyes in the Course of the Work, the true Seeds of all the principles.
Of this our great Work derive, as do many small Branches from one Source, several particular Works, which I shall not mention.
They are very short, but far inferior to the grand universal Way and more difficult and uncertain.
b: 65. When in my Work, I have once entrusted my Broth closely shut up, to its Vessel and Furnace, I then want no other Master nor Guide than Nature herself.
Nature is never idle, she is continually at Work, and tends from degree to degree to a new Resurrection and to the highest perfection.
Although the Artist should make a mistake, nature nevertheless will immediately remedy the Error.

16/ It is to be regretted that the Work demands so long a time, as it can hardly in less than two Years be concluded for a useful and profitable Rotation.

Moreover it requires an Artist who must be attentive and free from other Care, that by neglect or being hindered by other Business the Fruit of several Months Labour may not be lost in one Moment.

The Distractions, occasioned by public Business, have been the Cause, that I have been obliged to recommence this Work 3 times, and only finished and accomplished the 3d time that I had been at no Masters and assisted him.

If you have more patience or more attention and Care, be glad and contented.

Pray to See from the Beginning to the End, and you may be assured after having accomplished the Work that you have obtained the highest and Greatest Good upon Earth after God.

This is it that restores Health, no Disorder ever so dispairing, can withstand this, it renews Youth and procures Riches &c. Moreover it preserves until the last Breath that delicate Tranquility of the Mind. This is the Golden Fleece of Jason, the Urim and Thumim of the Hebrews, and the Splendid Star of the Magi which conducted them to the Knowledge of the Messia.

Finis.

2/3